CHRISTIAN REGISTER.

VOL. XXVII. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 43.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, OCTOBER 21, 1848. N. S. FOLSOM, EDITOR

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET
(Near Washington Street,) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

SCIENTIFIC CONVENTION AT PHILADELPHIA.

Held at the Pennsylvania University, Ninth st.

[From The Tribune.]

FIFTH AND LAST DAY, SEPT. 25th.

Scientific Men.

Prof. Agassiz remarked on the position of scientific men in Paris, Berlin, &c. They do not live in style, they are not known to all the community, but only among themselves.

The scientific man stands alone, and is insulated by the value of the truths which he demonstrates. No academy, nor all the world, can refute the truths of Galileo, nor put them down. Men of science should stand upon their own strength and power.

The Chinese Language.—A philosophical solution. General principles of all languages.

MR. S. T. ANDREWS of New York said, the Chinese is not an old Language in a state of decay, but an infant language, stinted or arrested in the first stage of development. Reducing a language to writing always has a tendency to arrest its farther growth as a spoken language. The Chinese was probably written at an earlier period of its existence than any other. Hence, though one of the oldest languages, we must go to it to find what a language is in its infancy. It is the Lilliput of languages, the early invention of writing having acted upon it as the Chinese bandaging does upon the feet of the Chinese females.

This remarkable language, as spoken, has no more than 450 words, which, by slight variations of tone, are increased to 1,203. Yet the Chinese converse with each other freely and upon all subjects, and in writing they use no less than 30,000 characters; that is to say, each spoken word has say from 20 to 200 methods of representation, according to the various meanings which it has, precisely as the English *rite, right, write, wright*, are written differently and mean differently, while, as a spoken word, they are all one.

The characters by which these words are written are supposed to have been made up of symbols representing the ideas intended; thus the two legs of a man rudely drawn represent a man—a circle the month, the Sun, &c. But the existence of the symbolic design or picturing nature of the characters has hitherto been traced but a very little way, so that the great mass of the 30,000 characters, embracing from one to fifty-two strokes of the pencil each, have to be learned by the Chinese themselves of the present day and by foreigners, by a sheer exertion of the memory as so many arbitrary figures—a gigantic labor. All these characters are, however, composed of elementary ones, not so many as two thousand—and the symbolic nature or design of a considerable portion of these simpler elements is obvious, but when united to signify different ideas they seem to be thrown into the most whimsical, incongruous, contradictory and absurd combinations, so that the idea of any original design in framing them has been for the most part abandoned and the hope of discovering such design surrendered in despair.

An equal difficulty besets the spoken language. How do the Chinese contrive to make themselves understood with such a mere handful of words each of which has a host of meanings, apparently quite distinct from each other?

The Chinese Language both spoken and written still stood out a scientific riddle.

Mr. Andrews believes, however, that it is not only susceptible of solution, but that he is on a track of investigation which is leading to that result. His method of inquiry consists of tracing out the natural psychological relation of ideas to each other, apart from their representation in any language. This has led him to the discovery that ideas are, like the products of the material world, distributed into *genera* and *species*—that all languages in their various developments are but so many witnesses, each testifying in his own way, to the existence of this unvarying connection and distribution of ideas which is coextensive with the human race. The Chinese Spoken Language had, when arrested in its growth, only progressed to the point of expressing ideas generically. Other languages have gone on to the point of expressing them specifically. So has the Chinese Written System, which is the reason of its so greatly exceeding the number of the spoken words. So also has the Chinese Spoken Language, as actually spoken by the people, but not as it is represented by the Written System, and as it probably was spoken when the language began to be written.

The Chinese Spoken Language has few words, each having a great number of meanings, which are represented by different characters in writing; but Mr. Andrews shows that this is a phenomenon precisely similar to what must have been the case with the English, the Latin, and every other language at a certain stage of its development, except that they remained unwritten—farther, that this small complement of root words would then, from the necessary laws of mind, represent groups of ideas quite similar to those represented by the Chinese spoken words; that these few words were afterward developed into many, in these other languages, by means of consonant and vowel changes, the addition of terminational endings, &c. so as to represent the specific ideas under each genus—that this did not happen, or rather seems not to have happened in Chinese—that the reason why the relationship of the various meanings of a Chinese spoken word, to each other, has not been perceived, but has been denied, and the supposition of a possibility of connecting them ridiculed as absurd, is that the natural groupings of ideas according to the laws of mind has not been heretofore investigated in any scientific manner, and the existence of such laws has hardly been thought of. Whoever reflects on the meanings of the English word 'stick,' for example, will perceive that it first denotes 'a long piece of wood, of a kind which generally has one or more sharp ends,' hence a proper instrument for thrusting and piercing, hence the next meaning, 'to stick, i. e. to thrust or pierce.' Again, if one thing is thrust into another, the other necessarily closing around it holds it fast, hence it 'sticks,' hence again the third meaning 'to stick, to be detained or held fast;' hence again 'sticky' means 'whatever is adhesive, as wax, &c.' Now, there are not less than two hundred meanings directly and inevitably connected with the idea of the simple wooden instrument which we call a 'stick' in the minds of all men the world over, and this precise connection of ideas exhibits itself in every language, in ways not exactly identical, but similar to each other—a great and most important fact which has been quite overlooked.

What foreigner who should, without knowing anything of such relationship of ideas, take up an English Dictionary and find 'stick,' a slender piece of wood, 'stick,' to adhere, to be held fast; 'stick,' to thrust, to stab, &c. &c. &c., but would at once in his mind accuse the English of the same sort of absurdity and inconsistency, only in a less degree, as we are ready to attribute to the Chinese. What possible connection is there at first blush between *clammy, adhesive*, and *a slender piece of wood*.

Mr. Andrews, after these remarks and adducing numerous illustrations of the principle stated, took up and analysed several Chinese words. Many of these words had been used by Mr. Williams the American Missionary, to show the absence of any connection between their numerous meanings, and by applying the same kind of reasoning which he had applied to the English word 'stick' and others, he seemed conclusively to demonstrate that any one of those numerous meanings of the same word was legitimatey and naturally associated in idea with all the others.

Mr. A. illustrated his remarks by the aid of several large Charts of Chinese words, with their ramified meanings, executed in a very complete manner.

Observations on the Mississippi River.

Among the papers read was also one of great interest by Professor Dickeson of Louisiana, on the Mississippi river. The facts developed by the observations of this gentleman through a number of years, are of the most novel character and of great importance in showing the influence of existing causes in changing or modifying the surface of the globe. The Mississippi valley contains a superficial area of fourteen hundred thousand square miles, and it has been found by careful observation that the quantity of water which falls over this immense extent of country, is within a fraction of being twelve times the quantity discharged by the River.

"There are but two ways by which all this immense quantity of water can make its escape from the valley—one of which is by the course of the river into the Gulf of Mexico, and the other by evaporation. Hence we perceive that there is but one relative part of this quantity passing off by the river, for every eleven parts which are exhaled by the atmosphere; or in other words, 1¼ by the river and 11¼ by evaporation."

It readily follows from these conclusions, that the more exhalations are promoted, the less liable will the river be to periodical inundation. And this, indeed, has taken place in proportion as the primitive forests are cleared off, and the lands exposed to the influence of the sun and atmosphere. It is obvious that the difference in the amount of evaporation from the surface of a country exposed to the sun and winds, and one covered with dense forests, which neither can penetrate, must be immense; and it has accordingly been found that there is not by twenty-five per cent, so much water flowing out of the Mississippi as there was twenty years ago.

"This conclusion is not arrived at hastily, but by patient observation of the circumstances in connection therewith during all that lengthy period, at whose beginning there were annual inundations of almost all the low or bottom lands, and for very lengthy periods of submergence of almost all the bottom lands to such a degree that little or no hopes were entertained of the practicability of their redemption by any artificial means. But such has been the diminution in the annual quantity of water discharged from the valley, that those lands have been progressively and rapidly redeemed from overflow, until very great portions of them are now in the highest state of cultivation, with comparatively slight assistance from art, in the way of embankments, and these such as would not have been at all available against the overwhelming effects of former floods, and the length of time of their continuance; for then there were lengthy and annual inundations, both deep and expansive, of the waters over almost all the bottom lands. But now the river seldom rises to the same elevation as formerly, and when it does, it is of much shorter duration, and the waters are almost exclusively confined to the channel of the river, in place of being spread over almost all the bottom lands the whole spring and early part of the summer.

As a further evidence of the altered condition of the river, it has been noticed that the dense fogs which were formerly a great obstruction to the navigation of the river, have almost entirely disappeared. The amount of drift-wood is also more than fifty per cent less than formerly passed down.

By a long and careful series of experiments, which was described at length to the Association, it has been ascertained that the Mississippi annually discharges 14,883,360,636,880 cubic feat of water. From this immense body of water, which is equal to 101 cubic miles, 28,000,000,000 cubic feet solid matter are annually deposited at the mouth of the river, which vast deposit has in the course of ages formed a Delta or alluvial plain, extending into the Gulf of Mexico, containing a superficial area of 13,600 miles.—The experiments show that the river deposits a cubic mile of solid matter in 5 years and 18 days, and has been so engaged, at the same rate, and flowing in the same channel for a period of 14,203 years, or for 8,000 years before the creation of man. The amount of matter thus deposited must, notwithstanding, be less than the quantity excavated by the river in forming its present channel.

The facts thus brought out by Professor Dickeson, excited great interest among the members of the Convention, and a committee was appointed to make further examination and report at the next meeting.

The Association, on Saturday, accepted the invitation of the President and Faculty of Harvard College, to meet in Cambridge next year.

[From the Economist.]

STATISTICAL HISTORY OF THE "PENNY POST."

By a parliamentary return which has this week been presented to the House of Commons, we have exhibited at one view a most interesting and instructive history of the results of that great experiment in the social and commercial economy of the country, as contained in our postal regulations. The "*penny postage*" is marked as one of the great reforms of the age; not alone, or indeed mainly, because it cheapened the cost of sending a letter from the Scotch to the English metropolis from *thirteen pence half-penny* to *one penny*; nor because it enabled two individuals, the one living in Orkney, the other at Penzance, to communicate with each other at no greater cost than two others living in different parts of London; but because it did involve a great principle of increased facilities of communication, and as such, was equally valuable in a social as in a commercial point of view. How far national habits and character or commercial interests are acted upon by the influence of causes of this kind, is best understood by the extent to which the public avail themselves of such facilities. All other evidences of the success of such experiments on the national interests are in some degree matters of opinion. It may be a question, in what proportion any one cause out of the many—which are always in operation in an advancing community, having the direct tendency to improve its character, habits, and interests—has produced consequences generally admitted, when we reason generally from the obvious changes which have been produced. But when we have distinct and unquestionable statistical facts before us, exhibiting in clear, intelligible, and indisputable language, the result of a great experiment on the habits of society, by the best of all tests—the voluntary use of facilities put within the reach of the public—there is no longer room to doubt the extent and the importance of such reforms, as elements in the great onward course of a nation.

The success of the postal reform—in its way by far the boldest experiment of our time—is fortunately of that nature as to be capable of clear demonstration. A comparison of statistical facts is conclusive on the subject; and the social and commercial advantages which have been derived by the country can be easily understood to be in proportion to the arithmetical increase of communication. There is indeed much room for the most pleasing speculations as to the numerous and indirect consequences of facts brought to light by the array of figures before us, in their influence both upon the private happiness and public prosperity of the country.

LETTERS DELIVERED IN THE UNITED KINGDOM.

Week ending	England & Wales	Ireland	Scotland	Total
Feb. 23, 1840	2,495,776	349,928	353,933	3,199,637
Jan. 21, 1848	5,064,532	672,829	645,580	6,382,941

Showing that while the increase in England has been 400 per cent., that in Ireland has been 374 per cent., in Scotland 421 per cent., and the average of the United Kingdom 400 per cent.

The following table shows the exact progress during the period in question:—

Year	Gross Revenue	Cost of Management	Nett Revenue
	£ s. d.	£ s. d.	£ s. d.
1840	1,359,466 9 2	858,667 0 5½	500,789, 8 8½
1847	2,181,016 16 0½	1,196,520 1 6½	984,396, 14 6

It is impossible that the most sanguine can have anticipated more remarkable results from this great experiment; and we do not wonder that other countries are thereby encouraged to follow our example.

MEXICAN LAWS AND DECREES CONCERNING SLAVERY. At the present crisis in our national affairs, the public attention is strongly drawn to the legislation of Mexico concerning slavery in that republic. We have great pleasure in laying before our readers the following seasonable and authentic information upon the subject, which has been furnished to us from the Department of State.
Washington Union.

DEPARTMENT OF STATE,
Washington, August 12, 1848.

Gentlemen: In answer to numerous inquiries made at the department by members of Congress and others, in relation to the laws of Mexico concerning slavery, I herewith communicate to you, for publication, correct translations of the decree of President Guerrero of the 15th September, 1829, and of the act of the Mexican Congress of 5th April, 1837, on that subject.

Yours, respectfully, JAMES BUCHANAN.
Messrs. Ritchie and Heiss.

ABOLITION OF SLAVERY.

The President of the Mexican United States to the inhabitants of the republic.

BE IT KNOWN—That, being desirous to signalize the anniversary of independence, in the year 1829, by an act of national justice and beneficence, which may redound to the advantage and support of so inestimable a good; which may further insure the public tranquility; which may tend to the aggrandisement of the republic, and may reinstate an unfortunate portion of its inhabitants in the sacred rights which nature gave to them, and the nation should protect by wise and just laws, comformably with the dispositions of the 30th article of the constituent act, employing the extraordinary faculties which have been conceded to me, I have resolved to decree—

1. Slavery is and shall remain abolished in the republic.

2 In consequence, those who have hitherto been regarded as slaves are free.

3. Whensoever the condition of the treasury shall permit, the owners of the slaves shall be indemnified according to the terms which the law may dispose.

Mexico, Sept. 15, 1829.

A. D. JOSE MARIA DE BOCANEGRA.

Law for the abolition of Slavery in the Republic.

ART. 1. Slavery is abolished, without any exception, throughout the whole republic.

2. The owners of the slaves manumitted by the present law, or by the decree of September 15, 1829, shall be indemnified for their interests in them, to be estimated according to the proofs which may be presented of their personal qualities; to which effect, one appraiser shall be appointed by the commissary general, or the person performing his duties, and another by the owner; and, in case of disagreement, a third, who shall be appointed by the respective constitutional alcade; and from the decision thus made, there shall be no appeal. The indemnification mentioned in this article shall not be extended to the colonists of Texas, who may have taken part in the revolution in that department.

3. The owners to whom the original documents drawn up with regard to the proofs mentioned in the preceding article, shall be delivered gratis—shall themselves present them to the supreme government, which will authorise the general treasury to issue to them the corresponding orders for the amount of their respective interests

4. The payment of the said orders shall be made in the manner which may seem most equitable to the government, with the view of reconciling the rights of individuals with the actual state of the public finances.

APRIL 5, 1837.

THE INSANE. Among the documents printed by order of the Senate during the last session, is an able Memorial by, Miss D L. Dix, praying for a grant of land for the relief and support of the indigent curable and incurable insane in the United States. It is replete with facts which show beyond all question and in the most impressive manner, that notwithstanding all the efforts thus far made, the number of insane not yet provided for is very great, and their condition such as to call most imperatively for relief. The facts are gathered from all parts of the country; and in connection with them it is shown by ample evidence that a very large proportion of the sufferers might be restored to health and usefulness, and that well-endowed and well managed hospitals ought to be provided both for the relief of suffering and for reasons of public economy.

The memorialist asks the appropriation of 5, 000,000 of acres of public lands to be divided among the 30 states of the Union for this humane purpose.

According to the last census, the number of insane and idiots in the United States was 17,457, being on an average 1 to 977 of the population. This however, is full of palpable errors. The number put down for Massachusetts is 1271. The actual number not in any hospital, as ascertained by recent examination, is about 1500. In South Carolina, according to the census, there was one insane person to 6,158 inhabitants; in Rhode Island 1 to 503!

The Asylum at Brattleboro' ought not probably to be extended very much beyond its present size. It is one of the best, and without exception, we believe, the most economical in the country,—although its endowment is among the most limited. We notice that patients are sent there from New Jersey, rather than to their own asylum, because cheaper. Yet the expense interferes greatly with its usefulness to our own state,—many being witheld from it too long or taken away too soon, on account of the cost. An appropriation of the public lands would be a most welcome gift to so excellent a charity.—[Vt. Chron.

DISEASES FROM INTEMPERANCE.—Dr. Darwin speaking of disease in London, says it is remarked that all the diseases arising from drinking spirituous liquors are liable to become hereditary, even to the third generation, and gradually to increase, if the cause be continued, till the family becomes extinct.

LIEUTENANT DALE.

The death of this gentleman, who was connected with the late Dead Sea Expedition, has already been noticed in the Register. He was a native of Springfield, in this State; and died near Beyroot, on the 24th July last, aged 35.—His character has been thus appropriately drawn by Rev. Dr. Young, his pastor, in a sermon preached Sunday before last on the "Changes of Life."

Since we last met in this place, letters have been received, confirming the sad intelligence, a few weeks since announced in the newspapers, of the sudden death, in a foreign land, of a young officer in our naval service, distinguished for his talents and accomplishments, who, when on shore, was a resident of this city, and an attentive and devout worshipper at this altar. He is to worship with us no more—for he has been summoned to a higher and holier service. No more shall we see that manly form ascending the aisle, nor gaze again upon that intelligent and benign countenance. He sleeps in a distant land; by strangers honored and by strangers mourned. He sleeps on the slopes of Mount Lebanon, on the borders of that beautiful Mediterranean which he had long wished to visit, on the confines of that Holy Land, which he had traversed and surveyed with the eye of an artist and with the reverence of a Christian.

He had gone thither, you know, in his official capacity, to survey the shores, and take the measurements, and sound the depths of that mysterious Sea, which covers the doomed cities of the plain, and in whose salt and bitter waters no living thing is found. The experience and practical skill which he had acquired in the Exploring Expedition, the splendid history of which is illustrated by drawings and sketches from his pencil, and in his long career of active service in the Coast Survey, admirably qualified him for this novel and difficult enterprise, and pointed him out at once to the commander and projector of the Expedition as the person of all others in the naval service most competent to accomplish the work in a manner creditable to the scientific character of our country.

On the part of Lieutenant DALE the work was a labor of love, in which not only his mind was enthusiastically interested, but his heart was deeply engaged. In fact, the undertaking, from its scriptural associations, wore something of the appearance of a sacred, a religious enterprise. It was not an expedition, like that of the Crusaders to the same land, to rescue by force of arms an empty tomb from the hands of the Saracens, but a peaceful expedition, conceived in the spirit of modern science, and whose sole object was to determine the topography and investigate the phenomena of that hitherto unsurveyed Sea.

For this work, though often before attempted and commenced, had never been successfully completed. It was reserved for Lieutenant DALE and his enterprising associates to accomplish this work, and to do it thoroughly, accurately, scientifically. On the 8th of April last they launched their two metallic boats, one of copper and one of iron, upon the Sea of Galilee—the scene of so many of our Saviour's instructions and miracles,—descended the winding and impetuous current of the Jordan, and at the end of eleven days, entered the dense and ponderous waters of the Dead Sea. They circumnavigated it, measured its length, and its breadth in various places, took the altitude of the mountains which encompass it, and fathomed its recesses to the depth of thirteen hundred feet. His skilful pencil delineated the remarkable scenery of its shores and sketched the various objects of a scientific character or sacred interest which it was the design of the Expedition to investigate and explore.—He had finished the task assigned him; and whatever may be the merits and claims of others, there can be no doubt that the successful accomplishment of the work is to be attributed in no small degree to the science and talent and practical skill of our lamented friend and fellow worshipper.

Having finished his work, he had started on his return to his native land, to the city of his adoption, to his happy home, to the church where he loved to worship. Preparations were making by his family and friends to welcome him back, and some of us were anticipating the pleasure of hearing from his own lips the incidents and adventures of the Expedition, and beholding with our own eyes the scenery and localities of that interesting region as traced on the spot by his practised hand. In the last letter that he wrote home, he mentioned that he should bring with him a sealed flask of the waters of the Jordan for his friend and minister.

Alas! It was otherwise ordered by infinite wisdom. Instead of welcoming him home, his family suddenly receive the heart-rending tidings of his death, and instead of baptizing this day the infants of the church in the waters of that sacred stream in which Jesus was baptized, I am called to the sad office of rendering my feeble but heart-felt tribute of respect and affection to his memory.

He is gone—that brave, generous, noblemided, true-hearted man, is gone—that man of lofty principles, of unsullied honor, of unblemished character—that man of the gentlest disposition, the sweetest temper, the most affectionate heartion. Alas! that we are to see his face no more. Yet we bless God that he died, as he had lived, in the service of his country, which he loved with the ardor of a patriot, and whose character he wished to elevate in the world's esteem not by the glare of bloody victories by land or sea, but by the higher and nobler conquests of science and art. I rejoice that he died, not on the gun-deck, amidst smoke and carnage and the roar of cannon, and the shout of victory, but in the discharge of a peaceful and honorable mission which his country had assigned him—a martyr to the cause of science. I bless God, especially, that as he was to die far away from home, and from those nearest and dearest to him, he was permitted to breathe his last in the quiet retirement of the Christian mission-house on Mount Lebanon, in that pious and sympathizing family, where every thing was done by medical skill and watchful attendance and affectionate care to alleviate his sufferings and smooth his dying pillow. Kind, tender, christian woman was there, an angel of mercy, waiting constantly at his bed side and ministering to all his wants. 'We became,' writes one of these true sisters of charity, 'intensely interested in him. All the manifestations of character were so amiable.—We surrounded him with all the comforts our mountain home affords, and watched him day and night.' During his last illness his thoughts reverted to his native land—to his happy home, to his beloved family. The daguerreotype likeness of his wife and children he kept under his pillow and seemed troubled when it was removed. Antonio, his Arab friend, the dragoman of the Expedition, said it had been his constant companion.

He died on the field of his labors, in the discharge of his duties, leaving to his family and friends an honored name and memory. When such men die, it is consolatory to believe that although 'this is the end of earth,' it is not the end of the spirit's existence. Such bright intellects, such warm hearts, such pure spirits, cannot be extinguished. They must live on, and live forever. And blessed be God that by the Gospel of Jesus Christ this is not merely a hope, but an assurance, a certainty. For 'we know' says the Apostle, 'we *know* that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Wherefore, comfort one another with these words.'

A VIEW OF CHANNING.

The extract below is from an article in Tait's Edinburgh Magazine, which, though not remarkable for any depth of view, is interesting, as it shows how Christians are beginning to estimate Channing. We could state several facts showing that many who have hitherto regarded Channing with great prejudice and aversion, are beginning to see, in the light of his Life and Memoirs, his *Christian* excellence. The time will come when Christians of every name will claim and rejoice in his fellowship.

On the subject of theology, we find him saying in one of his letters:—

"Are you humble? By which I mean, have you such a sense of your unworthiness in the sight of God, that you are willing to receive with an honest heart the truths which his Son taught, to give yourself up like a little child to be formed and guided by him, and to receive salvation, not as due to your own merits, but as a free and undeserved gift of God through Jesus Christ! 'Whosoever shall not humble himself as this little child, shall not enter the kingdom of God.'"

In a letter to one of his friends, written from Richmond, he thus expresses his general views on Christianity:—

"My object is to discover the truth. I wish to know what Christ taught, not what men have made him teach. I well knew, that, if I began with reading polemical divinity, there were ten chances to one that I should embrace the system of the first author that I studied, whether right or wrong. I was certain, that, as Christ came to save the world, every truth essential to salvation must be plainly unfolded in the Scriptures. I had also observed that many ministers, instead of guiding their flocks to the gates of heaven, had become so entangled in controversy as to neglect their most solemn charge, the saving of men's souls. These are the reasons which have induced me to apply to the Bible—that only source of divine knowledge—and to the bible alone. The advantages I have derived from such a course seem to prove the propriety of it."

After, as we understand, the date of the letter that we have quoted, Mr. Channing thus writes to his uncle:—

"You may fear, my uncle, least I have fallen a prey to the contagion of example. Thanks to God! I have maintained my ground. The streams of dissipation have flowed by me, and I have not felt a wish to taste them.

"I will go farther, Sir. I believe that I never experienced that *change of heart* which is necessary to constitute a Christian, till within a few months past. The worldling would laugh at me; he would call conversion a farce. But the man who has felt the influence of the Holy Spirit can oppose fact and experience to empty declaration and contemptuous sneers. You remember the language of the blind man whom Jesus healed—'This I know, that whereas I was blind, now I see.' Such is the language which the real Christian may truly utter. Once, and not long ago, I was blind, blind to my own condition, blind to the goodness of God, and blind to the love of my Redeemer. Now I behold with shame and confusion the depravity and rottenness of my heart. Now I behold with love and admiration the long-suffering and infinite benevolence of Deity."

These extracts show that these impressions of theology at that time consisted with orthodox tenets, although, even in his Richmond correspondence, one of his friends says:—

"From an observation in one of your letters, expressive of a doubt of the vicarious character of Christ, I am induced to think that you have not read Butler with that attention he deserves."

We are bound, therefore, to suppose that doubts of the system in which he had been taught to trust, were first introduced in his mind at Richmond, where he was left, as he always complains, companionless, to wrestle with his own thoughts as best he might; and, from the quotations we have made, they seem to have been somewhat wandering and speculative.

We have carefully examined the different volumes in order to ascertain exactly the views entertained by Dr. Channing on this—the most important certainly of all inquiries. They do not appear to have been definite. He speaks of the benefit of an Evangelical ministry. He was most zealous in the formation of prayer meetings. He took a considerable interest in promoting "the observance of the Sabbath," in contradistinction to its employment, wholly or partly, in business or amusement. He was very earnest in seeking the advancement of Bible and Missionary Societies. His writings and correspondence express the strongest imaginable love to Jesus Christ. That was, if we might use the phrase in this case, "his ruling passion," or it is better much to say his master affection, that guided all others. We are referring to the evidence furnished by his published correspondence and writings. He believed in some mysterious way, which is not clearly explained, that Jesus Christ came to save the world; that he himself, if saved at all, was to be so through the mediation and intercession of the Redeemer; and yet he does not appear to have believed in the atonement. In the Unitarian controversy, we find him acting with those who, he says, vol. i., page 389, believed only in the humanity of Jesus Christ:

"I trust that the statement which has now been made will not be considered as casting the least reproach on those amongst us who believe in the simple humanity of Jesus Christ. Whilst I differ from them in opinion, I have certainly no disposition to deny them the name and privileges of Christians. There are gentlemen of this class, whom I have the happiness to know, in whom I discover the evidence of a scrupulous uprightness and a genuine piety; and there are others whose characters, as portrayed by their biographers, appear to me striking examples of the best influences of Christianity."

His own opinion, and that of the majority of his friends, is stated in the previous page to have been very different:—

"We agreed in our late conference, that a majority of our brethren believed that Jesus Christ is more than a man, that he existed before the world, that he literally came from heaven to save our race, that he sustains other offices than those of a teacher and witness to the truth, and that he still acts for our benefit, and is our intercessor with the Father. This we agreed to be the prevalent sentiment of our brethren."

The diversity upon this point is radical. The teaching founded on the one faith must necessarily be a very different matter from the teaching founded on the other; and the difficulty of parties acting together, in a religious capacity, whose opinions are not in unison on this point, appear insurmountable. We take Dr. Channing's statement of the effect caused by this difference. At vol. i., page 298, he says, writing in 1810:—

"Jesus Christ is the Son of God in a peculiar sense, the Temple of the Divinity, the brightest image of his glory. In seeing him we see the Father. On this account it is delightful to contemplate him. It is delightful to think that his mildness, compassion, forbearance, and unwearied goodness are beams, reflections of the character of the universal Father. No other manifestation is so suited to teach us that God is love."

In the same volume, page 300, he makes the following very strong observations, in reference, as we understand them, to those who believed only in the humanity of Jesus Christ, regarding Him as the great historical character and a prophet:—

"I hope I am not insensible to the obligations of virtue, and piety, and benevolence, however displayed, however enforced. But never do I feel how lovely is virtue—never do I feel so deeply my own wretchedness, unworthiness, and guilt—never do I so earnestly desire to subdue my evil passions, and to put on humility and universal love, as when I behold the glory of God in the face, in the actions, in the words of Jesus Christ.

"Can we read this solemn declaration of Jesus without wonder and veneration! We now see him in a situation where every thing tended to depress his mind. We see him surrounded by men who he well knew would ridicule his claims, and make them the foundation of his ruin. We see him in circumstances in which ambition and every earthly interest united to oppose the assertion of this high character. From his silence we see that at this trying moment he was perfectly composed, not agitated, not provoked, nor hurried to imprudence by violence of passion, but capable of the calmest anticipation of the consequences of his acknowledgment. In this situation, when the solemnity of an oath was imposed on him, and when life or death rested on the words he uttered, we hear him breaking that silence which calumny could not interrupt, and in the most firm, serious, and majestic language, claiming the honors of the Son of God, of the promised Messiah, of the Saviour of the world. We not only hear him assenting to the question, 'Art thou the Christ?' but adding to his assent a declaration of his glory, which he must have known would have been peculiarly offensive to the Jews, and applying to himself language which, under the old dispensation, had been limited to God,—thus expressing his intimate union with the Father. If we consider the solemnity of the occasion, and the language employed by Christ, we are authorized in saying, that, if Jesus did not declare the truth, he was not merely a common deceiver, but the very worst of deceivers. But how can this be reconciled with his whole life and doctrines! and how could a man of such a character have made such a profession in circumstances which threatened nothing but humiliation and suffering!"

There was little or no change in Dr. Channing's subsequent life. His position was that of a high Arian. He claimed to hold the views of Dr. Isaac Watts; although, so far as we can remember the opinions expressed by this English divine, they materially differ from any thing that we read in Channing's works; while the latter avowed that he could not assent to the views of Dr. Priestly, and held on this great topic, and kindred subjects, a position not so clear and definite as that taken by him on questions of infinitely less importance to himself and to others, on almost every other question to which he had turned his attention.

The Calvinistic doctrines were the objects of his greatest enmity. On no other topic did he ever express the same intensity of bitter feeling.

We do not wish to examine farther his theological tenets, because the quotations that we have already made are ample to show, that on this, the profession of his life, his mind held a less steady grasp, cast a weaker and more flickering light, than on any other question that exercised his talents or aroused his genius. Still, we may say that he entered a war of words regarding the marked distinctions of Calvinism that might be freely left to men of less mental width. "Words," rather than "ideas," are the "horrors" that he and others have summoned up in this controversy; for from what moral difficulty are we freed by substituting for "decree" the word "permission," in the case of Him without whose permission the ocean tosseth never the smallest pebble on the strand.

One set of phrases may sound less harshly than another; but the idea ever remains the same, if omnipotence and omniscience enter into our consideration. Might it not be wise for all parties to confess, that, in the dark twilight of the morn, when they have only so much light as maketh clear the path around and immediately before them, they have quarrelled regarding the minutiæ of far distant scenery, on which there falls not yet more brightness than sufficeth to mark its bold outlines? and may it not be unwise to struggle regarding phrases that a strict logical inquiry will necessarily converge to one point, and that a point on which a full ray has not yet been cast, because none was needed?

There was one topic connected with Calvinism, because taught by several of the gloomiest theologians of that school, but not certainly held by many of the men who are counted Calvinists, that appears to have exercised a strong bias on Dr. Channing; as might indeed have been expected from the natural kindness of his heart. We may describe that doctrine as 'the reprobation of some infants.' Certainly we cannot conceive how that terrible notion ever entered a human breast; but it came not out of the Bible, which, where it teaches anything on the topic, teaches the reverse. It is lovely to think, standing by the corpse of a little child, whose spirit has known neither the temptations nor the sins of time—has lived and passed away unconscious of all the evil and the good in life—of how many such is the kingdom of heaven. And that has nothing to do with the corruption or the sinfulness indigenious to human nature. The Bible amply provides for and covers all doubts arising on that ground.

It must be acknowledged, that in Dr. Channing's theology there was a nervous wavering, that may have partly arisen from his caution in forming decisions; partly from a balancing between the doctrines of his youth and the creed of his adoption; partly because he loved the practices, activity, and enthusiasm of those whom he seems to have left, more than the stern intellectualism of the party whom he joined; partly because, we should likewise say, he stood almost alone, without the farthest verge of what are styled evangelical or orthodox principles, and yet so close upon the edge, that a frequent hearer or an attentive reader might for long suppose that he was within that circle, and fail to detect the character of the ground on which he had chosen to stand. This apparent uncertainty was not real—at least it was not able to affect his own peace of mind and his own happiness. Few men seemed to have lived more cheerfully, labored more devotedly, and died more confidently, than the celebrated preacher of Boston.

VOYAGE FROM NAPLES TO MILAN.

Embarrassments from ignorance of foreign languages.—The Milan Cathedral.—Sarcophagus of Carlo Borromeo.—Leonardo da Vinci's painting of the Last Supper.—Contrast between American and European Cities.

[From Rev. H. W. Bellows' Correspondence in the Christian Inquirer.]

ZURICH, July 23, 1848.

After nine days of wondering at the beauty of Naples, its bay, its volcanoes, its unburied cities, its classical neighborhood,—we embarked on Friday afternoon, July 14th, in the French war steamer, Sesostris, for Genoa. Most fortunate were we in the arrival of this steamer at Naples at the moment, for the Capri, on which we had engaged a passage some days before, was taken from the route at the last hour, to serve the necessities of the government in rebellious Calabria, and our prospects were somewhat dark, until the Sesostris appeared and saved us from all delay. There are many lines of steamships on the Mediterranean, and ordinarily there is daily communication between the principal ports; but the present disturbances in Italy have disarranged the whole system, and travellers are, consequently, subjected to the most odious delays. We found the Sesostris an excellent ship; clean, steady, and well found. Coming from Malta, and forming a link in the mail-line from Egypt, her passengers were a motley company. Greek and Turk, united with representatives of every European nation, to give variety to the spectacle, and to complete the resemblance to Babel, which the ordinary confusion of tongues in continental travel is continually bringing up. By the way, the English and the Americans possess less of the gift of tongues, than any civilized people. It is mortifying to find every continental European, having the least pretensions to a liberal education, talking fluently two or three languages, while the English and the Americans are rarely able to speak even bad French. No people can so ill afford to be ignorant of the languages of the Continent as they; for pride prevents their employing the means of making themselves intelligible, which a Frenchman or Italian would not hesitate to use. Possessing, as we do, much less of the universal language of gesture and signs than the people of continental Europe, it is a far greater misfortune to us to be so ignorant of the only language, which has now become almost general, the French. Acquaintance with it is indispensable to the comfort and usefulness of European travel. Indeed, it is almost impossible for the traveller to form any just ides of the present condition of things in any country, without a tolerable knowledge of its language. In the public conveyances, the hotels, and the shops, one might constantly be obtaining precisely the information he wants from the common people, were there not built up this invisible wall of a mutual ignorance of each other's speech. It is strange, yet true, that the American traveller, ignorant of Italian, actually knows less of what is now going on in Italy during this most exciting and eventful period, than if he were at home.—There the newspapers would keep him informed of what was transpiring, and he would have communication with intelligent people, whom he might question. But in Italy, the very city in which one is staying may be running over with excitement, and everybody's face full of meaning—a revolution may be in progress, or a siege expected, and the traveller remain as ignorant, and as helplessly so, as if he were hanging in a balloon, alone, two miles above the scene. In short, events transpire under his nose, and the first the traveller knows of them, is a fortnight afterwards, when reaching Paris by mail, they are returned to him in Galignani's English newspaper, in a shape intelligible.

But our steamer is meanwhile making rapid progress. This was our first adventure upon the Mediterranean. The sea was calm and the sky clear, and the coast within two or three miles, as we made our way to Civita Vecchia. The Appenines form a glorious prospect, and the shore along which we had recently rode with delight, now gave us a new pleasure in the distant view from the sea.

We passed, in going out of the bay, near to the ancient Puteoli, Cumæ, and Baiæ, scenes which the genius of Cicero has rendered so interesting, and which we had previously visited. The Elysian Fields which sloped down to the Mediterranean, just as we turned Ischia, looked worthy of being chosen as the abode of the blessed.

The first painful incident in our journey occurred as we lay, on the second morning of our voyage, in the harbor of Leghorn. A young man, who had come aboard at Civita Vecchia, whose appearance had interested us, was suddenly seized with faintness and extreme difficulty of breathing, which no remedies that were applied did the least to relieve. He sat upon a sofa on deck, supported by a good Catholic priest, who appeared to be whispering prayers for his spirit, while the surgeon of the ship, afforded him such aid as his skill suggested. But it soon became evident that he was growing worse, and then the captain, who feared that if he died aboard, his ship might be detained for twenty days in quarantine, ordered him to be carried on shore. He survived the landing only a half hour. It was impossible not to place ourselves in the position of this unfortunate young man, struck down so unexpectedly—dying among strangers, and on his way to his home and family at Milan: hurried out of the ship in his last moments, when his looks seemed to entreat quiet,—denied admission at the hotels, and only reaching the public hospital in time to breathe his last. A pretty spaniel which he had brought on board, was the only creature among those that surrounded his death-bed, whose grief had any deeper source than ordinary human sympathy. We could not but notice the slackness and indifference with which this whole case was treated by the captain and passengers, compared with the energy and interest it would have called forth, had it been on board an American ship.—We did not see a single officer of the ship, except the surgeon, volunteer the least aid or sympathy, and it seemed to us that the man would have been saved had he been in the hands of an American crew, or had the benefit even of such household remedies as we were anxious

the war, it would not surprise us to learn that the silver walls of this chapel had been turned into leaden bullets, to meet the exigencies of the Lombard exchequer, and to satisfy the enthusiasm of the people, who to be united as one man gainst the Austrian dominion. This silver has been so smoked by the votive candles, that it looks no better than lead already.

The contrast which the exterior of the Milan Duomo offers to the interior, is very striking. It is as light, ornate, and elegant without, as it is heavy, bold and melancholy within. *Imagine* Niagara suddenly frozen, and then inverted, with its icy stalactites glittering in the sun, and you have a rude idea of the effect of the thousand marble pinnacles of the Duomo, light, and white as snow, seen against the summer sky of Italy. The base of the cathedral is much stained by age, so that some of the lower statues are perfectly black in the exposed parts, and vivedly white elsewhere, reminding one of Caravaggio's school of painting. The general effect of the facade is exceedingly satisfactory, far finer, indeed, than St. Peters. As much cannot be said of the grand pinnacle that surmounts the cathedral. It has a Moorish or outlandish appearance, and although exquisite in itself, and in its delicate details, and most beautiful, when looked at from the roof of the Duomo, it detracts from the general effect, and suggests the want of a much more elevated, and more substantial spire. Indeed, it may be considered as a rather condemnatory sentence to say that the glory of the cathedral is only seen from the roof. It is there that its five thousand statues and its marble flower-bed, formed by the infinitely varied points of the parapets, and the exquisitely delicate workmanship of the pinnacles, and the thorough, unsparing lavish finish of those parts of the edifice which add nothing to the general effect, and are only seen on search—first disclose themselves; the infinite labor and costliness of the Duomo cannot be estimated from any other point of view. Notwithstanding the number of statues on the Duomo, there are none too many, nor are they wilfully multiplied; or in such a way as to give a confused crowd of figures. Each pinnacle has in the niches of its, successive stories, as many statues as it has sides so that a single pinnacle may have nearly a hundred. It will be easily seen, how, in this way, where the number of large pinnacles extends to thirty or forty, with an indefinite number of smaller ones, he number of statues may reach the estimate of five thousand; adding those on the four sides, and on the capitals of the columns. The Duomo is yet unfinished, and the stagings still stand on different parts of the roof. The beauty of some of the newest portions is indescribable. One pinnacle recently finished has been twenty years in building, and each generation for centuries to come may find something which the original plan requires to be added.—In the recent revolution in Milan, when the Milanese drove the Austrians from the city, after a contest of five days, the roof of the Cathedral was occupied by the Austrians, who fired from it upon the Milanese. They stripped the lead from a portion of the building, and did considerable damage in various ways. It is frightful to think of the exposure of these costly and precious works of art, in the present state of Italy. Works, such as the civilization of the future, gives us little hope or wish for ever seeing repeated, since they are beauties which despotism and superstition have produced among an otherwise hideous offspring.

The only rain we felt in Italy, caught our party upon the roof of the Duomo, and imprisoned us in the belfry for an hour, where we had to choose between being stunned and drowned. An upholding of the skies relieved us from a dilemma in which unanimity of opinion was not to be expected,—the ladies perferring the splitting of their ears to the spoiling of their silks, and the gentlemen a thorough drenching to the tongueing of the bells, and the loss of breakfast.

In a building little better than a stable—a purpose it served when the French were in Italy,—is to be seen all that remains of the magnificent picture of the Last Supper, by Leonardo da Vinci. It is in an exceedingly faded condition, but neither the spoils of time, nor the more fatal caresses of restorers, have been able to obliterate its extraordinary merits. The excellence and effectiveness of the design is such, as to make the work almost independent of cholor, and its great lines have not been disturbed either by damp or repainting. It is difficult to say how far the familiarity which Morghen's masterly engraving has given us with this picture, supplies what is now wanting in the original as we look upon it, but certain it is, that, aided by the recollections of that, the life size of the original, and the attendant reflection that it is the veritable work of the great master, combine to give the picture itself a power which no engravings of it possess. After the accounts given of the absolutely ruined state of the work, we were most agreeably surprised to find it in a condition perfect enough to produce the highest emotions which art aims to communicate.

The two galleries at Milan, amid much that is very uninteresting, contain a few first rate pictures; but nothing there engaged our attention so much, as the large collection of sketches and cartoons of the first masters, and particularly of da Vinci. The exquisite waggery of some of the carricatures, hastily drawn in moments of abandonment, by the most serious and learned of the great masters, possess the interest that a pun by Milton, or a jest from Pascal would excite. But more than this, drawings in pencil or chalk by a master hand, done in moments of inspiration, and subject to no mischances and abatements by the additions and finishings of hours when genius leaves her work to mere talent—satisfy, have an effect in which the most elaborate works of their authors are wanting.

Milan is the neatest city in Italy. The streets are comparatively broad, and although it boasts but one fountain, it is cleaner than many that have fountains in every square. The drive about the ramparts, shaded with beautiful trees, affords a charming resort to the citizens, and our enjoyment of it added to the general conviction we have, of the dreadful destitution of our American cities in public promenades and drives. The miserly provisions, the improvident arrangements of our builders of cities for the recreation and health of the citizens, by public gardens and extensive parks and drives, makes us wish that some intelligent and right-minded despot would seize the public purse and the executive chair in every great city in the Union, for a sufficient space to pull down, with a decision like Napoleon's, whatever renders great central or circumambient promenades and parks impossible. We fulfil only one part of the duty resting upon all who behold and enjoy the boulevards and parks that adorn every city in Europe, in speaking with earnestness of the American niggardliness in respect to this kind of public improvement. There should be a sacred league formed among travellers, to render in their testimony against our unpardonable negligence and penny-wise policy in regard to open spaces and public walks in cities. The great city of New York is without a public drive, and should not pretend to any completeness until it possesses one. The splendid opportunity which the two rivers offer to form a public drive, extending perhaps a mile along the shore of both, and connected by shaded streets properly paved with smooth stones, across the city, say Fourteenth street and some broad street a mile higher up, ought to be improved before the extending commerce makes the appropriation of the river banks too costly and difficult. The first outlay in an enterprise of this sort should be generous, and it would be speedily returned to the city by the additional attractiveness it would create, the new esprit de corps it would inspire in the citizens, and the increased order, health, and virtue, which a proper provision for the innocent enjoyment of the mass of the people always produce.

PEACE CONVENTION.—A Convention for the purpose of influencing the public opinion of the Christian and civilized world in favour of substituting some other and more rational mode of settling international differences than an appeal to brutal force, was held at Brussels on the 20th, 21st, and 22d August. The three particular points brought forward for consideration were, introduction of an Arbitration Clause in all international treaties—the establishment of a High Court of Nations for the settlement of international disputes, and the General Disarmament of Nations. The invitation was confined to those who hold that all war is inconsistent with the spirit of Christianity.

CHRISTIAN REGISTER

BOSTON, SATURDAY, OCT. 21, 1848.

THE MISSION OF JESUS, THAT ALSO OF HIS DISCIPLES.

The mission of Jesus is that also of his disciples. 'As my Father hath sent me,' said he, 'even so send I you.' They are to perform the deeds of mercy which he performed, to teach the truths which he taught, to carry forward to its accomplishment the work which he sealed with his blood—the salvation of mankind. The nature and full extent of the mission of Jesus did not at once dawn on the minds of those whom he gathered around him as his followers. Not until he was taken away from them by death, not until through much communion and prayer afterward, did the light suddenly come into their minds; and even then, on the day of Pentecost, they only began to see.

Christianity, if it was a spiritual kingdom, so was it designed to reach and elevate men's temporal condtion through the spiritual. If it reached into the life to come, it had the promise also of the life that now is. It was designed to produce a state of the world in which those prophecies uttered in the previous ages should have their accomplishment, which held out to men's hopes, happiness on earth from the diffusion of knowledge, of justice and love.

It was the expectation of primitive christians that this new order of things would be consummated very soon—even in their own day. The clouds of persecution, and the various obstacles in their way, they supposed would soon disappear, and if not a perpetual, at least a millennial period of glory set in—a period of a thousand years. This expectation has never died out of the Church, notwithstanding all her disappointments hitherto. She has held up before her as a vision yet to be realized, when they shall not hurt nor destroy among men; when the knowledge of the Lord shall fill the earth as the waters cover the sea; when the will of the common Father of mankind shall be done on earth as it is in heaven.

If we ask why this has not been realized sooner, or rather why the day is still distant, an answer may be given in the greatness of the work to be accomplished. Another may be that Christians, whom Jesus hath sent as he was sent by the Father, have not so fully understood their mission as he. This imperfect comprehension of the nature of their work may have been partly owing to the limited nature of their faculties, and to the fact that a providential way must be prepared for them before they could do, or could even see, their full work—a providential way not fully opened to them by him with whom a thousand years are as a day.

While the Church has entertained this vision of a happy future for our earth, her idea of the salvation to be sought has been for centuries that of a salvation from wrath to come in a future world. Her energies have been devoted to this point. The happy earthly future for men would come, if it should come at all, by direct divine interposition—the Son of man appearing in the clouds of heaven, who would destroy all enemies by the brightness of his coming. The degradation of men around the Church, their destitution, their ignorance,—these the Church made for centuries no efforts to relieve permantly. It built magnificent cathedrals, it endowed monasteries, but left mankind in ruins still. It bestowed temporary alms, yet so as rather to promote the evil of poverty, as we witness among Catholic nations to this day. And (what was perhaps the most of a hindrance to the accomplishment of the mission of Jesus,) she constructed a liturgy of sacied service and devotion, in harmony with her views of salvation to come in another life, and this liturgy became the statute book for her priests and people in place of the record of the instructions of Jesus.

In God's good time, after the hinderances more of human infirmity, let us believe, than of wilful sin in the Church, the word of God was brought forth again, and men began to study afresh the teachings of Jesus—the nature of his mission—the duty of his followers. Still however was that idea prominent in respect to the salvation of men. To be saved in the life to come; to be saved from endless hell in the future world; for this Luther and Calvin preached justification by faith alone in the merits of Christ.

In the providential course of things, Christians have had their attention turned to some particular evils, as for instance slavery, and they have asked, Ought this so to be? Only few voices asked it, at first, as only a few saw clearly it ought not so to be; but they increased, and slavery was done away in England where the voices were first raised against it. The question has found utterance here in our own land also, and no conviction is clearer now than that it is a wrong which ought not to exist longer, and which must be removed. Nay more, it is an increasing conviction in the Church itself, that the Church,—not the Church exclusively north, but the entire American church, South and North,—are responsible for the continuance of slavery; that if it willed the evil would cease.—A position like this—and many feel its force deeply—they feel its force as applicable especially to the Church where slavery exists,—a position like this has made a rent through which more light comes. Christian men are beginning to ask with more earnestness than ever before in relation to other existing evils, Ought these things so to be? They turn to the destitution, the ignorance, the degradation of large numbers of our fellow-men around, and ask, Ought these things so to be? With these feelings they turn to the New Testament, and seek anew to understand more truly the will of the Master as contained in its records—the nature and extent of his mission—and the consequent duty of his disciples. We are all beginning to see it so clearly that we wonder any should miss the meaning; and yet for ages has it been missed.

THE AUTUMNAL CONVENTION AT NEW BEDFORD.

Those who came to attend this meeting of our Unitarian body, on their arrival at the Centre Chapel (Rev. Mr. Thomas') were directed to the hospitable homes of the people of New Bedford. At half past seven, Tuesday evening, at the 1st. Congregational Church (Rev. Mr. Weiss'.) Rev. Dr. Furness of Philadelphia preached a sermon from Acts xvi. 31,—"Believe on the Lord Jesus Christ."

The facts of the life of Christ, said Dr. Furness, are the most important of any in the world. Rightly apprehended, — which they have not been,—they would revolutionize the opinions and feelings of the world. They are an embodiment, illustration, exposition of true religion—not exclusively so; for the truth shines from nature also—but they are the *fullest* embodiment.

Error, superstitious views, religious bondage, are a hindrance to development. If men enter tain right views on the highest subjects, they will be right on other subjects. Now in respect to Jesus Christ, whatever else or more he may be, he is a complete specimen of Christianity. Receive his history as true, and we have a light to guide us in this great experiment of life. He shows what our relations are to God, and to one another. Such being the case, we can hardly exaggerate the importance of his life.

But how do we know that we have his veritable history? Suppose we cannot ascertain when and how it was written, that delusion and fraud have had their agency in its composition, still we may know whether the facts be substantially true. If you carry a diamond to one who knows the quality of precious stones, he does not care how, or when, or where it was found; he *knows* it is a diamond. I cannot tell, said Dr. F., when the facts of the life of Christ were written; I cannot prove to you by any arguments, that they have not suffered as all other compositions have suffered from one cause and another; still just as certain as a diamond is a diamond, we can determine from their intrinsic character what they really are. Man *can* tell what is true. Deny that he possesses the power to discern between truth and falsehood, and you deny that he is a reasonble being. He may not at once distinguish; his passions and his preferences may bias him; nor can he see the truth except when looking for it; still he has the power to discern it. Life and daily experience will discipline and improve this power. If we are resolved to ascertain not what is pleasing to us, but what is true, we shall be able to discern what is true—whether the writings that contain the life of Christ were woven in the loom of truth, or are the airy tissue of a fable.

There is a ground of credence, said Dr. Furness, more srtisfactory than authority, viz., in the fact itself. Supposing that authority is wanting, yet if we find on examination that the facts are in harmony with the known principles of reason and with all things that are, we are satisfied. If they are not in harmony, they are a tangled tissue that cannot be woven into the fabric of reality. It may be that the fact which is told is such that we cannot receive or deny it—we then set it aside for future examination.

Turn now to the history of Christ. How can we know it to be true! Observe how the facts cohere with one another—how they are in harmony with nature. This proves their reality.

One characteristic greatly facilitates the inquiry. The life of Christ abounds with allusions to customs, it deals so plentifully with particulars, with dates, &c. If we find these facts cohere with one another and the scope of history, they are true. We see the evidence of their reality.

Look at the baptism of Jesus. The heavens were opened to his spirit, and the dove of peace descended into his bosom, as he came up from the waters of the Jordan. I cannot tell you, said Dr. F., how profoundly I believe all this. I feel that Jesus and John were there. I see the fact of the baptism of Jesus, as a truth put to the test of action, and that it is in harmony with nature.

So in respect to the temptations—there is the same accordance with nature. After this revealing of the heavens, there came a season of depression. After strength came weakness. Jesus must be by himself. He was *driven* by the Spirit into the wilderness. All this is in harmony with the highest laws and with the deepest truths of nature. Jesus was no visionary being, but the man of Nazareth—and what a man! How serene! How divinely has he exemplified the true life!

I have, said Dr. F., often tried to divest myself of the feelings and ideas acquired by education, and to look at the history of Christ as though it was the first time I ever heard of him; and I have never been able to think otherwise than that the life of Christ was the most wonderful, and that he was the man of men. Take the idea of him not as a miraculous being, but as an individual. Contrast him with the men of the age in which he lived. See how he stands a spotless model of grace and beauty. Be it even that his life is obscured by fable, it is nevertheless the one radiant point flashing upward and onward, showing that Creation is the mansion of infinite Love, and that the events of the world are the simple manifestations of divine wisdom and order.

The conviction is deepened within me, continued the preacher, that only as Christ's life is real to us—only as he lives in us, and we in him, can we bear life's burdens. And it is my desire that we may thus, in the only way we can, attain to the peace which the world cannot give. As Christ's life becomes real to us, we shall interest ourselves in the great cause of humanity, in the rights and wrongs of humanity. As we are brought into sympathy with Christ, we are brought also into sympathy with toiling and suffering man. Let it be that we do not prevent a single groan of the oppressed, nor save a single drop of blood of victims to war, still it concerns us to know Christ, and possess the same spirit that was in him. In vain however do we read about him, or hold him up as an example; there is an impassable gulph between him and us, unless we sympathize with humanity. If we do not obey the voice within speaking from his life, we can know no more of him than the blind know of colors. We must cherish all human sympathies, whether it will do an atom of good or not: so, and so only, can we win Christ.

Do you not feel, my friends, said the preacher, a sense of your moral weakness? That man is to be pitied who is insensible to the moral trial of life. In view of the sufferings of life, does not your heart and flesh cry out for a victorious hope? Where are the familiar friends of life? Gone—gone. The eyes that saw them will see them no more. The music of their voices has ceased. Soon we shall be hurried after them. The roses are even now fading on the cheek of beauty, the ashes are scattered on the locks of age, our hearts will soon lie cold in the dust. Can we contemplate this spectacle, and not feel our hearts sink with sadness? Does not the shadow of death which spreads over the world strike a chill into us! And when we see, too, the ways in which men shorten life—the havoc of the battle field, and other forms—do we not exclaim, O that we had the wings of a dove, then would we fly away and be at rest!

We need then some inspiring hope to lift us above this blood-stained sea of life. If we feel this, Jesus Christ is the answering prayer to this need of human hearts. Look to him and you shall be victorious. Such was he that in a world lying around him dead in trespasses and sin, he lived in communion with the Infinite God, he lived in heaven while he was on earth. He lived not for himself, but for others.

Our great office, as a body of Christians, said Dr. F., in conclusion, is to cherish and diffuse the spirit of Christ. We reject dogmas, we attach importance to the spirit of Christ. To learn what his spirit is, we must study his life. We mourn the unbelief of men in respect to historical Christianity; but do we really cherish a historical faith? We need to believe and know that the teachings of the life of Christ have been carried out into action. We need to carry them forth ourselves. This is our office as a religious body.

Let us roll away the great stone from the sepulchre of Jesus, placed there by the ignorance and sealed with the sanct on of ages, and He shall come forth with his eyes as of pure flame, and garments of light, announcing and establishing the Kingdom of God.

Previous to the exercises of the sermon, Mr. J. B. Congdon was nominated Chairman for the opening meeting, and Thomas D. Elliot, Esq. of New Bedford, Rev. Messrs. J. W. Thompson of Salem, and F. Knapp of Nantucket were appointed a Committee for the nomination of officers for the permanent organization of the meeting.

WEDNESDAY, 9 A. M.

The Committee apointed last evening, reported the nomination of Hon. Joseph Grinnell, President, Rev. J. Pierpont of Troy, N. Y., Hon. S. Hoar of Concord, Rev. Mr. Doggett of Attleboro, J. B. Thomas Esq., of Plymouth, Vice Presidents, and Rev. Messrs. C. H. Brigham and J. T. G. Nichols, Secretaries. The President being conducted to the chair by the Rev. Mr. Thompson, called on Rev. Mr. Pierpont to open the meeting with prayer.

Rev. A. Hill of Worcester the Chairman of the Committee on Resolutions which was appointed last year, reported the following.—

1. *Resolved*, that the practical workings of Protestantism as shown in the collision of opinion, and in the prevailing indifference to religious truth, render it the especial duty of Christian ministers, now as ever, to make frequent inculcations of Christian doctrine, and of all Christians to become familiar with Christian truth.

2. *Resolved*, that as the energies of other sects are especially devoted to the diffusion of Christianity abroad, it is incumbent upon Unitarian Christians, who have aided so little in this mode of Christian benevolence, to be foremost in the promotion of freedom, peace, temperence, purity and piety at home.

3. *Resolved*, that in an age remarkable for its physical developments and devoted in an unexampled degree to a physical good, the peculiar peril of the times is to be averted only by the spirit of profound reverence and fervent devotion.

4. *Resolved*, that the worship of the Sanctuary, the ordinances of Christianity, the religion of the closet and the household, are to be employed and urged more than ever as the paramount means by which to promote the spirit of devotion.

5. *Resolved*, that in the death of Kay of Northumberland, Ripley of Waltham, Whitman of Lexington, and Peabody of Burlington, while we cheerfully acknowledge the dispensations of a wise and benignant Providence, we mourn the loss of able and devoted fellow-laborers.

The following Rules were adopted for the regulation of the Convention.

Ordered, that it shall be the duty of the presiding officer to inform a member speaking, when he has spoken more than fifteen minutes:

That no member shall speak a second time on the same resolution, provided any member who has not spoken upon that resolution shall express a desire to speak;

That the question whether a resolution be a subject of discussion, be immediately taken without debate:

That no amendment of a resolution shall be considered in order unless submitted in writing.

OLD SCHOOL AND FUTURE PUNISHMENT.

The readers of the Register have seen that in the Discussion now going on between Rev. Drs. Rice and Converse (Old School and New) on the doctrine of Atonement, the former eagerly seized an opportunity to reproach his antagonist for advancing on Unitarian ground. Dr. C. has returned the compliment by showing that Dr. Rice has virtually given up the doctrine of everlasting punishment. For the latter gentleman, pushed hard to prove that Christ endured the penalty of the Law, has "denied that the penalty is everlasting punishment;" has "denied that remorse is essential to the penalty." Dr. R. however endeavors, (but in vain,) to save his consistency as a believer in the absolutely endless future punishment of sinners, by maintaining that "they endure torments which in kind, degree, and duration, differ essentially from the sufferings demanded by the legal penalty."

The following letter has been furnished at our request, through the Secretary of the American Unitarian Association:—

BRITISH AND FOREIGN UNITARIAN ASSOCIATION,
31, St. Swithen's Lane,
London, September 19, 1848.

DEAR SIR,—Your letter, dated 30th June last, addressed to our honorary Secretary, the Rev. Edward Tagart, was received in due course, and was read with lively interest. Mr. Tagart would have written to you in reply, had he not been called to a distant part of the country. In his absence it has devolved upon me to acknowledge the communication, and to furnish the information you solicit.

We unite with you in the regret you express, that the Epistolary intercourse formerly carried on between the officers of our two Associations should, from any cause, have been interrupted. Many circumstances contributed to render that correspondence peculiarly gratifying to us, not alone by the pleasing and valuable information it conveyed of the progress and triumph of our common cause in your vast continent, but also by the personal intercourse which it proved the happy means of promoting between the Unitarian Ministers of the two countries, by the occasional visits to our land of eminent and highly esteemed pastors of your churches, whose presence amongst us was gladly hailed.

I have at present no new information of peculiar interest to communicate. I am happy however, to be able to state that our Association, though it may not have to boast of any brilliant successes, is receiving the liberal support of the British Unitarian public, and carrying on its operations with steadiness and energy. Our pecuniary means are not, indeed, so ample as we could wish:—nevertheless we are able to prosecute, on a scale of considerable extent, and often with gratifying results, the several important objects contemplated by the founders of the Association, by the dissemination of our principles, and the support of Unitarian worship throughout the country. Our opportunities of usefulness are abundant and inviting, and we have nothing to regret except the want of larger funds, to enable us to multiply our labours, and increase our efficiency and success.

In our Book department we give circulation annually to large numbers of valuable works, illustrative of our principles. Many of them are of the larger description, intended for the more cultivated class of readers;—but a very great proportion consists of smaller tracts, in a more familiar and popular style, adapted to instruct and interest the great mass of the population. Among the works thus distributed by us we are happy to be able to place some of the excellent publications printed in America, comprehending the productions of Channing, of Ware, and of others of your eminent writers.

One of the objects of our Association is to enable small congregations in the provinces, by occasional contributions, to keep up their chapels, and procure the services of suitable ministers. A considerable part of its funds has been applied in this way, and with great advantage. It is also a part of our plan to support Missionary preaching. For some time past, indeed, we have done but little in this way, by sending out ministers for the special purpose of Itinerating. But we have constantly encouraged ministers located in neighbourhoods presenting favorable openings for missionary labours to appropriate a part of their time to preach in villages, and where their services are likely to be followed by beneficial results,—and we have found this plan exceedingly useful in many districts.

It is proper I should remark, that in all these important objects our Association is greatly aided by the co-operation of local societies of a kindred nature in the provinces, which annually distribute very large numbers of excellent tracts, and afford timely and valuable assistance to ministers officiating to small congregations, or itinerating in populous districts. These provincial societies are conducted with laudable zeal, and great ability. The Anniversaries of our association have been invariably held in London. On one occasion, however, we held a general meeting at Manchester, which was attended by the officers, and a deputation from the committee. Smaller deputations of ministers and lay gentlemen, have sometimes been sent into some of the larger towns in the provinces, with the view of making known our plans, objects and labours,—and of cultivating a friendly intercourse with our distant Unitarian brethren—in order to awaken their sympathies, and obtain their pecuniary support. At these meetings our delegates have been received with great cordiality, and their missions have been very serviceable to the Institution.

Besides these labours *at home*, the attention of the Association has been directed to foreign lands, where its assistance seemed to be required. In the attempt to establish a Unitarian Congregation at Calcutta, we have for the present failed. At Madras, the Unitarian interest, commenced by the worthy William Roberts, has, since his death, been kept alive, and is now sustained by his son of the same name. At Sewinderabad, a station in the same Presidency, there is also a small Unitarian congregation, for the support of which we make occasional contributions. This is under the conduct of Abraham Chiniah, a native of reputable station, and high character. To both the latter societies are attached schools for the education of native children, which are doing much good.

Though by the failure at Calcutta, and the loss of the estimable and zealous William Roberts, our prospects in India were for some time clouded, circumstances have lately arisen which seem to evince that the seed formerly sown there had, almost imperceptibly germinated, and is now giving promise of a future harvest. From communications lately received, we learn that the Unitarian doctrines are manifesting themselves in improving circumstances, where the Association had endeavoured to disseminate them;—and new appeals have been made to us by persons of station and influence to give a helping hand to aid their spread and establishment. To these appeals the Association has been duly attentive; and it is now adopting such means as appear to be justified by considerations of prudence to carry out the schemes which have been suggested to them.

The Association has also directed its attention to the British possessions on your continent, and have aided the Unitarian congregation at Montreal, by donations of Books, and also by grants of money towards the erection of their new church—and they look with pleasing anticipation to the prospects of success to the Unitarian cause presented by other localities in Canada.

Looking to the favourable openings which are now presenting themselves, both in Canada and the East Indies, for the application of Unitarian zeal and exertion upon an increasing scale, and to an extent beyond, perhaps, the means of a single society, I would respectfully suggest that some plan of union and co-operation might be formed between the American and British Associations, by which they might combine, and apply their joint labours and resources for the advancement of the Common Cause. Canada has already been liberally aided by the Unitarians of the United States; and India is now opening a field of usefulness in the same great cause, which may profitably engage all the labours both the Associations may be able to devote to it.

As opportunities occur, it would afford us pleasure to interchange publications with your Association. Dr. Channing's works maintain their popularity, and are in constant demand in this country. The memoirs have appeared from the English press, but in an expensive form, which must necessarily restrict the sale.

We fully concur with you in opinion that it is of great importance to make provision for assisting aged ministers after their day of active labour has passed. But we have not in England any institution for such an object for the ministers of our own persuasion exclusively. Some years ago the Protestant Dissenters of the three denominations of Presbyterians, Independents, and Baptists, united to form a society for this laudable purpose, and liberal contributions were made towards the creation of a permanent fund, and many annual subscriptions obtained, out of which to grant yearly allowances to ministers who had ceased to act as the pastors of congregations on account of age or infirmities. But the society is not adequately supported. The allowance is on this account but small, not exceeding generally Ten Pounds sterling a year.

I shall avail myself of the earliest opportunity to forward to you a copy of the printed Rules of this society. At the same time I shall have great pleasure in transmitting to you copies of our last annual Reports, from which you will be able to learn the nature and extent of our proceedings.

In conclusion, I beg to repeat that it will be gratifying to us at all times to receive any communications from you, and to unite with you, as far as may be practicable, in the promotion of the sacred cause which it is the object of both Associations to cherish and support.

I remain, Dear Sir,
Yours very respectfully and faithfully,
THOMAS REES,
Resident Secretary.

For the Register.

Extract from a sermon delivered by Mr. Furness after the death of Mrs. Elizabeth Harper, of Philadelphia who died at North Andover, Mass. July 28th, 1848.

Some among us during the interval that has just elapsed, have been made familiar with sorrow, and the bright sun has been darkened by the shadow of death and hopes fairer than any flower that springs out of the earth, have like the flowers suddenly withered. But even such events are rich in religious culture and discipline. The arrows that wound our tenderest affection are winged by wisdom and goodness and when the strength of human love is revealed to us, as it is in many ways in the time of bereavement, we are enabled to apprehend with new vividness that Love of which all human affection is only a faint type. I take special note of the recent departure of one, who though not often with us in person, was always with us in spirit, for many years our fellow worshipper, one the remembrance of whose steady friendship, although sufficient of itself to justify a special mention of her in this place, is by by no means the only thing that prompts me to recall now, her lovely, her angelic image. Rarely is it given to mortality to cherish a faith like hers, a faith so constant, so lively, so rejoicing, that no clouds of sorrow could chase away the gladness with which it irradiated her features, making her countenance to shine like an angel, even in the darkest hours, when children in their bloom were taken from her, or when the partner of her life vanished. As she came up from the baptism of affliction, the heavens were opened unto her and she never lost sight of the radiant vision, and no sorrows, though they succeeded swiftly, could intercept her rejoicing sight. The Divine Love that fills the universe kept flowing unobstructed by a single thought of self through and from her heart. I do not say these things of her now because she is gone and because I yield to the natural disposition to exaggerate the virtues of the dead. She was to me, while she lived the loveliest illustration of a living faith and oheerful piety that I ever knew. If her views were peculiar, they were nevertheless her own. They were identified with her very being. And her death was in harmony with her life, no shadows gathered around her, such a peace and joy, that eyes accustomed to see darkness and fear in the grave, caught new light and descried the beautiful gate of eternity. May our departure be like hers! or rather may we have a faith, living and supporting like hers. To her the unseen world, to which we are related by the highest affections of our nature was ever present. Its beauty and its peace attended her at every step, and she reflected its light upon all around her. How can her children mourn, having such a blessed memory to cherish.

To many her views appeared visionary, but no one knew her and remained untouched by the loveliness of her character. She was a living witness of something better than we see. The things that the eye beholds, the visible spectacle of life what is it but a huge phantasm, a swift and fading dream, but the things not seen but felt, the beauty of virtue, of religion, faith and hope, this is real—this is everlasting.

For the Register

SAMUEL BRIDGE.

Died in Newport, R. I., Samuel Bridge, of Dorchester, Mass., aged 68.

Of him it may be truly said,

"An honest man's the noblest work of God."

Over thirty-one years he spent as a clerk in the store of Darius Brewer, in Dorchester; during the whole of which time his scrupulous honesty, and devotion to his employer's interests, have been strikingly exhibited. So rigidly exact was he that he would never give a person 12 cents for nine pence, although in the constant habit of receiving them as such, and no entreaties could induce him to abate a particle from the prices affixed to the goods by his employer, unless in case of damage. He prided himself upon the accuracy of his accounts and the bold hand in which they were written; and he even illustrated this, his ruling passion, upon his sick bed. After signing with a tremulous hand his will, he gazed for a moment at the crooked letters, and then said, "Let me try it again, I think I can do better than that." On being told that it was of no consequence, he said, "Well, then, you will tell them how it was, won't you?" and he gave up forever the pen which for many years he had wielded with such satisfaction.

His ardent love of life was a prominent trait of his character. He was quite contented to travel from year to year the narrow circle of his existence so long as health was spared to him. He often spoke of the happiness he enjoyed in life, and whenever he read accounts of suicides he would exclaim, "How strange it is that men wish to hurry themselves out of this world! This world is pleasant enough to me, and I hope to be spared to live a good many years longer in it!" Yet with all this attachment to life he was calm and resigned to the will of God while wasting upon his bed of pain. Fond as he was of home, he murmured not that he had been stricken down in a strange place, whither he had gone only for a visit of a day. He grieved not that he must now bid farewell to the world in which he was so happy, but closed his eyes upon it in perfect serenity.

He will be long remembered by those who saw him in the place which knew him so well, but which will know him no more forever.

D. B.

Dorchester, Oct. 17, 1848.

RELIGIOUS INTELLIGENCE.

THE EPISCOPAL CONVENTION. The Convention of the Episcopal Church of New York closed its sessions in New York City on Friday evening Sept. 29th. The following statements are from the Courier and the Tribune, as given by the N. Y. Observer:—

The Rev. Dr. Vinton, made a report which concludes with the following preamble and resolutions.

"*Whereas:* it is the opinion of this Convention that the welfare and prosperity of the Church require, and it is in itself proper and right, that no lay delegate should be sent to this Convention but such as are communicants of this Church; therefore,

Resolved, That the Constitution be amended thus:

After the words "lay members" in Article III, insert the words "who shall be communicants," and strike out the words "or more" and insert the words "and not more than three."

The Rev. Dr. Vinton by desire of the Committee withdrew the preamble to the resolution. He then went on briefly arguing that the constitution as it at present stood would admit an unbaptised man, an infidel even, to become a Legislator in the Church of God. He thought this was a wrong which ought not to exist, and he trusted that even those who would be affected by this change, and who could not sit as members of the Convention if it were adopted, would in the magnanimity of their hearts show by their votes in its favor that they knew and felt it to be right.

The Rev. Dr. Taylor then spoke in opposition to the proposed change as untimely and calculated to distract and divide the Church, while their object should be to harmonize and secure the confidence of the laity. He would not give to the laity the opportunity to say that the priesthood were grasping for more power. He thought the passage of this resolution would destroy all confidence between the Laity and the Clergy and prostrate all their institutions for years. He thought the Churches were the best judges of those who were qualified to represent their interests here.

The Rev. Charles Jones was opposed to making the partaking of the Sacrament a test for office. He was born in England, and there it was a test for office and a source of regret because the consequence was that more of notoriously immoral lives qualified themselves for office by partaking of the Communion. He was in favor of making nearer approaches to the apostolic examples, and opposed to going in the opposite direction which he believed was the tendency of the proposed change.

The Rev. Dr. Balch argued that the question was not of admitting infidels to be legislators for the Church, but simply non-communicants, and he regarded the proposed change to be in violation of the Scriptures, which said that in baptism a man became a member of the Church of Christ.

Rev. Dr. Southard (of Calvary Church) considered this a spiritual body. It is the representative of the Kingdom of the Lord: it is His council and His work. In every sense, then, he considered it as a spiritual and not a secular body.

Rev. Dr. Henry thought the plain point was, whether a communicant is a better man than any other or not!—(Laughter and sensation.) He held it to be a true doctrine that not even Baptism is a necessary qualification for a layman of the church; and thought we ought not to incorporate into the constitution of this body any such a thing as now proposed—but we ought to leave it to the good sense of the community to determine upon the essentials.

The original resolution was adopted as follows:

Resolved. That the Constitution be amended thus:

After the words "lay Members," in Article III insert the words, "who shall be Communicants," and strike out the words, "or more," and insert the words, "and not more than three."

The vote on this was as follows, showing a two-thirds vote of the clergy:

Vote.	*For.*	*Against.*
Clerical	76	36
Laymen (one divided)	56	38

The Bishop's affairs

Judge Burnet of Ticonderoga offered the following resolution:

Resolved, that the Trustees of the Episcopal Fund be directed to pay the Rt. Rev. Benj. T. Onderdonk, D. D., out of the income of the said Fund (excepting the part set apart for accumulation) the sum of $2500 annually, until the further action of this Convention.

Hon. Luther Bradish asked leave to offer a Resolution which recommends, in substance, that some other provision be made than that at first suggested.

Rev. Dr. Vinton read letters to himself, from Hon. Messrs. J. R. Ingersoll and Memminger, members of the last General Convention, giving their opinions as to the action of that Convention—that it implied no recognition of any Vacancy in the Episcopate of this Diocese but the contrary—*i. e.* that Mr. Onderdonk is still the Bishop of the Diocese.

Mr. Joseph L. White deprecated very earnestly the idea of giving $2,500 to a person who is disqualified from performing any of the functions of the office. He opposed vehemently the payment of the sum out of this Fund, believing it as he did a violation of trust.

Dr. Schroeder spoke of the Bishop as 'an afflicted individual'—and he hoped and trusted fervently that he 'would be spared the mortification of receiving any support by charity.'

The question was finally taken, first on *the amendment of Mr. Bradish*, (proposing some other plan than the Episcopal Fund,)—which was lost by nearly 4 to 1 of the clergy, and nearly 2 to 1 of the Laity.

The payment dates from the 27th day of September 1848. The resolution was adopted and the Bishop has his money.

A motion for adjournment over till next morning at 9 o'clock was put and carried, and at least a third of the Delegates had left, when Dr. Sherwood asked leave to petition said convention either to terminate at once the term of suspension of Mr. Onderdonk; or else if that were considered impracticable, *to specify at what time and on what terms that suspension may cease.*

After discussion pro and con, by several Dr. Vinton moved *to lay the whole matter over till the next Convention.* The mover agreed to this, such action was taken, and a motion was then heard for a final adjournment of the convention.

Business having been gone through with, *Gloria in Excelsis* was chanted, and concluding prayers were read—and the Sixty-third convention of this Diocese was adjourned *sine die.*

THE PORTUGUESE REFUGEES.—Rev. Herman Norton has lately preached to this interesting company of emigrants from Trinidad, sixty of whom are now in New York city, and thus describes them.

"Nine of them arrived last week from the island of St. Kitts, to which they fled from Madeira. They had been separated from their brethren more than two years, and knew not of their being here until they landed. Great was the joy of this meeting of persecuted brethren, who have been driven from friends and from country by the bitter spirit of Rome in the 16th century. These persons have literally given up *all* for the sake of liberty of conscience to worship God.

My own heart was deeply moved when I saw the effect of the simple truth of the word of God upon their minds. They listened not only with profound attention, but they were suffused with tears. This meeting was held at the sailor's Home. At the close, as each one gave me a warm grasp of the hand, there was a mother with her little boy, three years of age. That little boy, with his father and mother, were hid in a cave at Medeira, and thus eluded the police, and escaped imprisonment.

These Portuguese are not from the lowest class of society. Some of the young women can do the finest needlework, and some can teach music on the piano. But unfortunately for them, they cannot speak our language.—Hence they are embarrassed in the efforts they desire to make for their own support.

My intercourse with this persecuted people has given me an exalted opinion of their piety. It is of a high order. In the building where they are located, they hold a prayer-meeting every evening. Some Portuguese Romanists residing in the city have attended, and already their minds are solemnly impressed. May God awaken his people, not only to pray for them, but also to aid us in supplying their present necessities.' [N. Y. Evan.

EPISCOPACY IN OHIO.—The number of Episcopal ministers in this State is 69, parishes 78, and communicants 4,000.

PRESBYTERIAN PAROCHIAL SCHOOLS.—The advancement of this enterprise is very generally sought by the leading Presbyterians. But that it does not move easily we infer from the fact, that the 1st Sabbath in November is appointed by the General Assembly, as 'a day of special prayer, for the purpose of invoking, in a special manner, the blessing of God upon the measures for the Christian education of the rising generation which are in progress throughout our church, under the recent action of the Assembly. Also for the purpose of uniting our common supplication in behalf of an increase of faithful laborers in the field of the world'

PRINCIPLE OF ROTATION IN APPOINTMENT TO THE GENERAL ASSEMBLY.—The *Presbyterian* strenuously resists "the custom established in some Presbyteries of sending Commissioners to the highest Judicatory, by which each one claims it as his right to be sent when his turn arrives." It proposes to "recognize the principle of ministerial parity" but it maintains that this parity "does not involve equality on the score of talents and qualifications."

OHIO CHRISTIAN CONFERENCE.—This body held its meeting on the 22d day of August last.—We publish the following portion of its proceedings, as reported for the Gospel Herald of Oct. 1st.

The Committee appointed in the case of brother Elliott, reported as follows:

Resolved, That for the want of testimony, we find nothing criminal in the case of brother Elliott and others leaving the Meadville School.

Resolved, That the report be received and the Committee discharged.

Resolved, That the resolution of 1845, of this Conference, recommending our young ministers to attend the Meadville school, be rescinded.

The Committee reported in the case of Elder Sager as follows; "We take leave to report that Elder Sager acknowledges having preached the doctrine of the order of the disciples, better known by the name of Campbellism, and further, that he, brother Sager, believes the doctrine, and will continue to preach it; he also states that he believes that baptism is essential to the remission of sins."

Resolved, That brother Sager be expelled from this Conference.

The committee to whom was referred the case of Elder Grover, met according to appointment, at the House of brother Hall, in Orange township, Delaware county, on Thursday, the 14th day of September, 1848, and report as follows:

That from the failure of Brother Vansickle and others whom we expected to have been in attendance, we had but few items to act upon, and they were not sufficiently sustained, but still could not consider Elder Grover quite free from blame.—Therefore upon conditions that he make suitable acknowledgments, and receive a reprimand from the committee that we grant him his letter for the ensuing year.

Elder Grover made the acknowledgments required in the above.

GENERAL INTELLIGENCE.

CELEBRATION OF THE INTRODUCTION OF PURE WATER INTO THE CITY.—The *Programme* of Procession and Exercises, has been published, from which we are led to look forward to the *twenty-fifth of October* as a great and joyous occasion. A Cavalcade and Military Escort, Eight Divisions of Citizens, Associations and Societies, (Mechanical, Charitable, Reformatory, Marine,) and a Ninth, consisting of Children and Youth of the Schools of Boston and vicinity, will pass through the principal streets to the Common, where after Prayer, Singing, Address, and Ode, *the Water is to be let on*, nine Shouts from the multitude to heaven, one hundred guns, and the ringing of the bells of the city. In the evening—illumination and fireworks.

AN INCREASING CONVICTION AMONG THINKING MEN AT THE SOUTH.—A Baltimore correspondent of the N. Y. Recorder, Oct. 4th, thus writes:

I have no doubt that even here, when the presidential question shall be disposed of, there will be found an imposing majority of our people anxious to arrest the proposed extension of slavery. We love the Union heartily; but as Christians we realize the importance of using every proper effort to disencumber ourselves of every thing that may involve even an abstract injustice, and we know that slavery does more than this. We feel, moreover that it is the true policy of the State to relieve herself of an institution that embarrasses the people, countervails their enterprise and retards their prosperity—for to this confession of fact the thinking men of Baltimore are come. But loving the Union as a chief political good, we want to assure ourselves of the way in which we can with safety perform our task. Once let us get this—and we are approximating to it—the rest is easy.

A DESPONDING NOTE FROM Mr. CALHOUN, dated Fort Hill, 9th Sept. 1848.

Dear Sir:—I cannot better answer your letter than by transmitting the enclosed. And I have only to add, that I have no hope of arresting abolition through the Presidential election. Instead of affording a remedy, it is that which aggravates, extends, and perpetuates it, and which finally will give it a perpetual termination, unless, in the mean time, an effective remedy of some description be applied.

With respect, J. C. CALHOUN.

DESTRUCTION OF THE BAPTIST CHURCH IN NASHUA BY FIRE.—On Friday of last week a fire broke out in the large edifice called the "Central Building," in Nashua, occupied by the Nashua Telegraph and by Shops, and also by several families. From this the fire reached the Baptist Meeting House on the corner of Main and Franklin St. burning it to the ground, and extended still further, destroying property to the amount of $50,000, one third of which was insured. The Baptist Church was insured for $5000.

President Edward Everett has been selected to deliver the oration before the New England Society, in New York city, and has accepted the appointment.

The Commencement of Oberlin Institute, occurred on the 23d of August. The Ohio Observer states that the degree of A. B. was conferred upon sixteen gentlemen, and also upon Miss Ann Mahan. Several also received the degree of A. M.

FEMALE MEDICAL INSTRUCTION.—Arrangements have been made for educating female practioners in Maine. In various towns and cities money has been raised, and committees appointed to select suitable females to go to Boston to receive instruction. Among those who subscribed for this object in Bangor, were Rev Drs. Pomroy and Shepard; in Belfast, Judge Crosby, and Wm. G. Crosby, Esq. Secretary of the Board of Education of the State of Maine.

THE CRESCENT FLAG IN BOSTON. The Turkish brig Ararat, Captain Metexa, from Constantinople has arrived at Boston, after a good run of eighty days. The Ararat is the first vessel of the Turkish nation that ever visited that port. She is manned altogether by Turks. The Ararat is of three hundred and fifty tons burthen, and is chefly loaded with coal.

MR. PRESCOTT, THE HISTORIAN.—We learn from the letter of the correspondent of the Boston Courier, that the celebrated author of "Cosmos," Humboldt, referring to this country and her literature, recently expressed the following eulogium on our distinguished writer, Mr. Prescott; "Wm. H. Prescott, of Boston, is not only the greatest historian in America, but is the most eminent of the known world. It is with the most profound interest that I read his wonderful productions, which are volumes of precious collections, on whose leaves are indelibly stamped that rich taste of arranging facts which belongs to a superior mind."

LIBRARY OF THE ELDER ADAMS.—The library of John Adams, the elder, bequeathed to the town of Quincy by the second President just before his death, is to be removed from the old family mansion to the Town Hall, under the direction of his grandson, C. F. Adams. This library is partly made up of French, German and Italian works, and of itself it is one of the most valuable in the world. As the gift of John Adams, it becomes doubly valuable to the town and people.

BUSINESS OF THE BRITISH MINT.—The British Mint does an immense business. The amount of gold coined in 1847, reached $400,000,000.—The silver coined was only $31,000,000, and the copper coined was a little over $3,000,000, of which upwards of $30,000 was in half farthings, equal to one quarter of a cent.

COAL MINES VS. GOLD MINES.—The value to gold coined in the United States Mint for the last twenty-four years, amounts to a little more than twelve million of dollars; while the coal dug from the mountains of Pennsylvania is valued at over that sum yearly. [Traveller.

ABOLITION IN THE DISTRICT.—The Washington (D. C.) Executive Free Soil Committee, on the 26th reported an ably written address. It advocates, among other things, the abolition of slavery, and says that the mass of citizens would find full compensation for the deprivation of slaves, in the deliverance of the free white laborer from contact and competition with a degraded caste—in the filling up of the district with an energetic free population—in the introduction of manufactures, improvements, capital, &c.—Thirty thousand copies of the address were ordered to be printed.

COLORED GOVERNORS.—The French government have sent two colored men as Governors, one of them to Martinique and one to Guadaloupe.

DETOCQUEVILLE.—SOCIALISM AND DEMOCRACY. Let me translate for you the passage concerning our republic in M. de Tocqueville's speech of the 11th inst. "I will now venture to notice the true origin of the word democracy. I do not mean to run through a dictionary of Greek roots—it is enough to seek the true and unequivocal democracy, there where I saw it thoroughly vital, unremittingly active, completely triumphant—the only country of the world where it can be seen, and where it has been able to found something truly great; you must perceive that I refer to the United States of America." (Cries from the floor, "*We expected this—an old story—an old story.*") De Tocqueville in continuation—"Yes, you will distinguish there a people on a truly equal footing—in a condition far less unequal than ours; a people incessantly engaged, through all forms and degrees of the political hierarchy, in regulating every public concern; and every individual of whom enjoys, nevertheless, perfect individual freedom. So far from prevailing in that republic, the theories of *socialism* have acquired so little influence, that they have not the right to say they have excited any apprehension. That is the country to which, indeed, the professors of socialism could hold out the least promise of benefit from their crudities. For my part, I should not be sorry, I should not discover much inconvenience or disadvantage for France—if they resolved to emigrate thither, like the Arcadian *communist*: but I do not council them to this course. Be assured gentlemen, that democracy and socialism are not at all identical—they are, in fact, contradictory; democracy is equality with full liberty; socialism is universal thraldom; the absorption of all liberty—equality only in the negation of what democracy gives and assures." (Bravos—*very well*. from various quarters of the hall.)

In my epistle by the steamer United States from Havre, which, owing to the mishap of that vessel cannot reach you early, I mentioned the recent discussions in the Academy of Sciences, respecting the *Leverrier* planet, and calculations. The *Comptes Rendus* of the sittings of the 21st ult. and 11th inst., are highly interesting on this head.. Monsieur Babinet, first in natural philosophy, produced his memoir on the real position of the planet which he supposes to be situated beyond Neptune, and to be complementary to it, and which he provisionally dubs Hyperion. He sets out with such remarks as these: The identity of the planet Neptune with the theoretical planet of M. Leverrier, is no longer admitted by anybody; since such enormous differences have been ascertained in the respective mass, the term of revolution—distance from the sun—eccentricity—and even longitude. Babinet refers particularly to the observations made and published in America. Professor B. Pierce, to whose papers on the planet Neptune, Leverrier transmitted a reply, which was inserted in No. 9 of the excellent Cincinnati Sidereal Messenger, must rejoice in the present sequel to his able investigations. French astronomical authority now ratifies his assertion that "the planet Neptune is not that to which geometrical analysis had directed the telescope." The reporters say—" The planet Neptune, discovered by Galle at Berlin, is not the planet invented by Leverrier. This is a fact assured to science and truth. The French astronomer has lost his planet." Babinet adds—" We should have to wait half a century yet, before the perturbations of Neptune, and of Uranus by that planet, would manifest its existance. We must, therefore, seek another, whose action, combined with that of Neptune, would occasion the perturbations observed." Professor Pierce, however, announced to the scientific and most meritorious editor of the Messenger, "the important fact, that Neptune will account for all the perturbations of Uranus with the most surprising accuracy." On the 11th inst., Leverrier read to the Academy his explanations, in reply to Babinet and the American astronomers. The reporters of the sitting do not deem them satisfactory. They state that the great geometrician was more modest and limited in his claims, than he appeared to be at first: all his argumentation consists in showing that the nature of his calculations did not admit of greater exactness; that any other in his place would have been as much mistaken as himself; and that, in estimates of this kind, nothing more is required of astronomers. They continue—"He has real and mighty deserts, by his very difficult and admirable calculations, really useful to science, but his achievements were overrated; they fell far short of his original pretentions.—He pronounced the telescope to be of little use any longer; he described his planet as an *astre* perfectly determined; astronomy was, at some period, to trace in the heavens the route of many planets which would be visible only to the mind's eye of the geometrician." The title of one report runs thus—" Neptune is not the planet calculated by Leverrier—cruel mystification—notable differences—suicidal confession of Leverrier—the Hyperion of Babinet—what the astronomers will discover, &c."

[Corr. Littell's Living Age.

☞ MASSACHUSETTS CINCINNATI. The The Standing Committee of the Massachusetts Cincinnati, in conformity with a vote of the Society, give notice to the WIDOWS and ORPHANS of deceased members—and to such of their BRETHREN, who need assistance, to make application to either of the Standing Committee, on or before Wednesday, November, the first, 1848.

THE COMMITTEE.

General Henry Barbeck, *New London*, Dr. Joseph Prescott of *Halifax*, Hon. Charles S. Davies, *Portland*, Hon Elijah Vose, *Dorchester*, Hon. Henry A. S. Dearborn, *Roxbury*, Zibeon Hooker, Esq., *Sherburne*, Rev. A. L. Baury, *Newton*, Lovel Peters, Esq., *Westborough*, Edmund T. Hastings, Esq., *Medford*, Seth Drew Esq., *Kingston*, Messrs. Robert G. Shaw, Wm. Perkins, John Bryant, Thos. Jackson, Adams Bailey, John Homans, Henry K. Hancock, and Thos. Seward of *Boston*, are by this advertisement, notified to meet in the UNITED STATES HOTEL, in this city, on Wednesday, November the first, 1848, at ten o'clock, A. M.

ADAMS BAILEY, Recorder.

Boston, Sept. 30, 1848. 5tis

☞ THE MAINE MINISTERIAL ASSOCIATION, will hold their next meeting at Saco, at the Thornton House, on Monday and Tuesday, 23d and 24th of October. Public Exercises to be on Tuesday evening. sept30

☞ WORCESTER COUNTY AUXILIARY BIBLE SOCIETY. The Treasurer acknowledges the receipt of donations:—

From Hon. William Hancock of Dudley, Life Member,	$5 00
From S. Salisbury, of Worcester,	100 00
From Rev. T. P. Allen's Society, Sterling,	13 50
From Rev. Mr. Sanford's Society, Boylston,	5 12½
From Rev. Mr. Greene's Society, South Brookfield,	11 29
From Rev. Mr. Cross' Society, West Boylston,	
O. B. Sawyer, Life Member,	9 31
From Rev. Dr. Fiske's Society, New Braintree, by Rev. Mr. Butler,	51 29
From Calvinist Society, Worcester, by Rev. Mr. Sweetser, $30 of which is to make Dea. E. H. Sanford, Life Member, A. B. S.,	35 00
From All Saint's Church, Worcester, by Rev. Mr. Clark,	9 50
From Brookfield Assoc. Bible Soc., Wm. Hyde, Esq., Treas.,	
collected in West Brookfield,	22 00
in Brookfield,	23 43
in Southbridge Congl. Society,	19 20
in Southbridge, Fem. Bible Soc.,	2 50
in Spencer,	24 18
in Warren,	65 90
From Congl. Society, Holden, by Rev. Mr. Paine,	21 11
From Calvinist Society, Worcester, by Deacon E. H. Sanford, balance of contribution, and Wm. R. Hooper, Life Member,	82 06
From Mrs. E. Salisbury,	100 00
From Miss S. Waldo,	100 00
collected by Rev. Mr. Pratt,	
in Barre, addditional,	12
in Orthodox Society, Hubbardston, Rev. Mr. Hill, Life Member,	5 00
in Methodist Society, Hubbardston, Rev. Mr. Tupper, Life Member,	8 00
in Congl. Society, Westminster,	2 00
in Methodist Society, Ashburnham,	2 00
in Unitarian Society, Fitchburg, Rev. Mr. Lincoln, Life Member,	11 00
in Rev. Mr. Bullard's Society, Fitchburg,	14 00
in Baptist Society, Fitchburg,	4 00
in Unitarian Society, Lunenburg, Rev. Mr. Babcock, L. M.,	8 00
in Orthodox Society, Lunenburg,	4 62
in Unitarian Society, Leominister,	18 00
in Methodist Society, Leominster,	2 60
in Orthodox Society, Leominster, Rev. Mr. Hubbard, L. M.,	5 00
in Orthodox Society, Lancaster, Rev. Mr. Packard, L. M.,	5 00
in Unitarian Society, Lancaster, Rev. Mr. Bartol, L. M.,	11 00
in Congl. Society, Clintonville, Rev. Mr. Corning, L. M.,	8 00
in Baptist Society, Clintonville,	4 60
in Congl. Society, Berlin, Rev. Mr. Davis, L. M.,	8 00
in Congl. Society, Harvard, Rev. Mr. Fisher, L. M.,	7 00
in Baptist Society, Harvard,	3 20
in Baptist Society, Sterling,	3 34
in Baptist Society, West Boylston,	2 71
From First Parish in Worcester, by Dea. Ball,	87 00
	$930 68

Worcester, October 18, 1848.

☞ PLYMOUTH AND BAY MINISTERIAL ASSOCIATION. The next meeting of this Association, will be held at the house of Rev. Mr. Leonard, in N. Marshfield, on *Monday*, Oct. 23d, (instead of Tuesday, 24th,) at 4 o'clock, P. M. The Dissertation, prepared at request of the Association, will be read on that evening. A. R. POPE, Scribe.

N. B. The Meeting-House of the First Parish, (Mr. Leonard's,) having been re-modelled, will be dedicated on Tuesday, Oct. 24. The services will commence at 1½ o'clock, P. M. oct21

☞ NOTICE. Will our friends who do not file the Register, confer a favor by forwarding the number for Oct. 7th to this office! oct21

☞ The WORCESTER ASSOCIATION, will meet in Worcester, at the House of Rev. Mr. Hill, on Tuesday, October 24th, at 5, P. M.

T. PRENTISS ALLEN,
oct14 Scribe of the Association.

☞ WATER CELEBRATION. Upon this occasion the Children and Teachers of the Sunday Schools of Boston and the vicinity, are respectfully invited to join in the Floral Procession to be formed at the Warren Street Chapel, on Wednesday, Oct. 25th, at 10, P. M.

oct21 CHARLES. F. BARNARD.

☞ FAIR AND TEA PARTY. The Ladies of the Indiana Street Church, (Rev. Mr. Fox, Pastor,) will hold a Fair and Tea Party in aid of the funds of that Church, at ASBURY HALL, corner of Washington and West Streets on Tuesday, Wednesday and Thursday next, Oct. 24th, 25th, and 26th.

The room, suitably decorated, will be open on Tuesday, from 6½ to 10 P. M., on Wednesday, from 3 to 10 P. M., and on Thursday, from 11 A. M., to 10, P. M.

☞ Tickets of admission, 25 cents; children under 14 years, 12½ cents, to be had of Crosby & Nichols, 111 Washington street; of White and Ferguson, 348 Washington st., and at the door.

The Refreshment room will be open each day and will present additional attractions during the evening. Vocal and instrumental music will be provided.

Among the articles to be offered for sale are the following;

1. *Wreaths and bouquets of evergreen and flowers suitable for the procession on Wednesday.*
2. A beautiful Marble Statue of a Child.
3. Elegant Vases, Card Cases, &c.
4. Ladies' work Baskets.
5. A choice collection of Books.

☞ On Wednesday evening the rooms will be brilliantly illuminated. oct21

☞ THE CHESHIRE PASTORAL ASSOCIATION, will hold its next meeting, on Tuesday, October 24th, at the house of Rev. J. S. Brown, in Fitzwilliam, at 10 o'clock, A. M.

oct21 A. LIVERMORE, Scribe.

☞ THE SUNDAY SCHOOL ASSOCIATION, in connection with the above, will hold its Annual Meeting on the same day, at 2 P. M., in the old Meeting house in Fitzwilliam. An Annual Report will be read by the Secretary, and the Rev. Wm. P. Tilden of Walpole, will give the Address, after which there will be extemporaneous remarks. Business meeting at 1½ o'clock, P. M. A full attendance is earnestly requested.

oct21 JOHN S. BROWN, Secretary.

MARRIAGES.

In this city, 8th inst, at the Chauncy Place Church, by Rev Mr Frothingham, Mr William L. Frothingham to Miss Elizabeth Pratt.

8th inst, by Rev Mr Fox, Mr Gilbert Clark to Miss Cordelia W. Cutter, all of Boston.

Oct. 5th, by Rev R. C. Waterston, Mr Lyman A. Elsbree to Miss Helen J. Warren.

At the Female Orphan Asylum, Oct. 12th, by Rev F. D. Huntington, Joseph W. Collingwood of Plymouth to Rebecca W. Richardson of Boston, teacher of that Institution.

Oct. 10th, Caleb Newcomb, Esq., of Worcester to Miss Annis P. Lee, daughter of Wm. Lee, Esq., of Salem.

In Cambridge, 10th inst, by Rev Mr Newell, Mr Samuel N. Skinner, to Miss Caroline E. Stedman of C.

In Medford, 10th inst, Dr Wm D. Lamb of Lawrence, to Miss Caroline Augusta, daughter of Andrew Blanchard, Jr., of Medford.

In Hingham, 12th inst, Dr Henry B. May of this city to Miss Susan Simmons.

In Sterling, Sept. 17, by Rev Mr Allen, Mr Moses B. Heywood to Miss Maria R. Nichols, all of S.

In Northborough, Oct. 9, by Rev Mr Allen of Sterling, Mr Charles E. Valentine of Boston to Miss Olive Z. Seaver of Northborough.

In Dover, 10th inst, Mr William W. Gannett of Boston to Miss Charlotte K. Sanger, daughter of Rev Ralph Sanger of D.

In New Bedford, Oct. 12, by Rev Mr Weiss, Mr William P. S. Cadwell to Miss Deborah K. Cushing, all of N. B.

In Salem, Oct. 7th, Mr Leonard McMoran of New London, Ct., to Miss Sarah P. Smith of S.

In Lowell, Oct. 5, Mr Russel Blanchard, of Morgan, O., to Miss Leonora M. Wright of L.

Oct. 12, Mr Levi P. Wright of Barnstable to Miss Esther J. Eames of L.

In Nantucket, Oct. 9th, by George Cobb, Esq., Mr John C. Macy of Cincinnati, to Mrs Lydia C. Brock, of N.

Oct. 10, by Rev Mr Knapp, Francis W. K. Hodge, of Pennsylvania to Miss Caroline S. Hinckley of Nantucket. Oct. 12th, by the same, Mr Robert P. Wyer to Miss Delia M. Cottle.

In Biddeford, Me., Oct. 1st. by Rev G. G. Strickland, Mr Ira C. Foss to Miss Tryphene B. Seavey of Saco.

At New York city, 12th inst, Hon. Benjamin H. French of Braintree to Miss Harriet A. Seager of Brooklyn, N. Y.

At Brooklyn, N. Y., Oct. 9th, by Rev R. C. Waterston, at the Church of the Saviour, Mr John D. Coffin, merchant, of New Orleans, to Miss Hannah M., daughter of Capt Wm Hathaway of New York.

DEATHS.

In this city, 6th inst., of consumption, Mr. Wm. B. Spooner, 45.

In this city, on Friday, Oct. 13th, Mr. Asaph Harlow of Cambridge, aged 70 years.

In this city, 15th instant, William Lawrence, Esq., 65 years.

In this city, 14th inst. Hon. Jeremiah Mason, a distinguished jurist, 80 years.

At Cambridge, 14th inst, Lizzie B., daughter of Edmund A. and Harriet B. Chapman, 11 months.

At Dudley, 11th inst., Allen Hancock, Esq., 94

In Groton, Oct. 4th, George, son of Rev. David and Sarah S. Foodick, aged two years and nine months.

In Taunton, 28th ult. Emma Jane, daughter of Mr Albert Shaw, aged 1 year.

In Marblehead, Oct. 7th, very suddenly, Mrs. Mary B., widow of the late Thomas Meek, and daughter of the late Nicholas Bartlett, Esq., aged 60 years.

In Gloucester, Mrs. Susan Davis, aged 89 years.

In Saco, Me., 6th inst., Mr. Abraham Day, formerly of Portland, aged 52.

In Brattleboro, Vt., Oct. 3d., Miss Elmina Dickenson, formerly of Hadley, Mass. aged about 35.

In Providence, R. I., on Friday, 6th inst, David Bowen, in the 61st year of his age.

In Providence, R. I., on Saturday evening, 7th inst., Walter, only son of Albert C. and Lucretia C. Greene, aged 1 year and 12 days.

In Dyerville, North Providence, R. I., 9th inst, Miss Sarah H., daughter of Thomas and Ann Greene, aged 36 years and 11 months.

In New York city, on the 3d instant, Mrs. Rebecca Bartol, aged 73 years, widow of Barnabas Bartol, formerly of Portland, Me.

In Portsmouth, N. H., on the 14th, Mrs. Margaret Fields, aged 50 years. A woman of singular purity of character, whose good deeds will long be remembered in her native town. Her remains were carried to the grave on Monday evening, after impressive funeral solemnities at the Unitarian chapel.

THE annexed letter has been handed to us by a gentleman who vouches for the respectability and truthful character of the writer. [Boston Chronotype.

NEW HAVEN, Connecticut, Sept. 14, 1847.

Dear Sir:—Pardon me for the liberty which I now take in advising you of the benefit I received from the use of Dr. Wistar's Balsam of Wild Cherry.

Last spring, a sudden and violent attack upon my lungs, by exposure to the cold, confined me to the house for several days. I used many remedies, none of which seemed to benefit me, so that I lost all hopes of receiving any help from medicine.

But, by the advice of friends, I purchased a bottle of Dr. Wistar's Balsam of Wild Cherry. I no sooner commenced using it than I found immediate relief, and before the whole bottle was taken my cough and night sweat had entirely left me.

For the benefit of those similarly afflicted, and believing it to be a remedy of great value for coughs, colds, and the first stages of consumption, is the only motive I have in making the above statement.

Yours truly, JAMES GALLAGHER.
66 Chapel Street.

Price one dollar a bottle, or six bottles for five dollars.

Buy none but Dr. Wistar's, with I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, and by Druggists generally, throughout the United States. oct21

WILKINS, CARTER & CO.'S POPULAR MUSIC BOOKS, MORE UNIVERSALLY USED THAN ALL OTHERS COMBINED.

CARMINA SACRA or BOSTON COLLECTION OF CHURCH MUSIC. By L. Mason; greatly admired for the beauty, chasteness, and sterling character of its music. Published under the recommendation of the Boston Academy of Music, with a pamphlet supplement of 59 SELECT TUNES added in 1848 by another author, increasing the variety and excellence of the Collection without extra charge.

THE BOSTON ACADEMY'S COLLECTION. Edited by L. Mason. This standard work is so well known and used as to preclude the necessity of any recommendation.

THE PSALTERY. By L. Mason and G. J. Webb. One of the most complete works of the kind ever published. It has received the sanction of the Boston Handel & Haydn Society, and the Boston Academy of Music. In style there is a great diversity, it being suited to every variety of subject and occasion, and is especially adapted to congregational use. The typography will make a valuable addition to the Boston Academy's Collection and Carmina Sacra, and ought to be in every choir.

NOW READY,

A NEW CHURCH MUSIC BOOK FOR THE PRESENT SEASON, NAMELY:—

THE NATIONAL LYRE; A new collection of psalm and hymn tunes, comprising the best ancient and modern compositions of established merit, with a choice selection of chants, &c., designed for the use of choirs, congregations, singing schools and societies throughout the United States. By S. Parkman Tuckerman, Silas A. Bancroft, and H. K. Oliver. It is believed that this will be one of the most beautiful collections ever published. It consists of old, new and original music, all of which is of a strictly devotional character. The old tunes have simple arrangements, and are within the capacity of all performers. The new ones have been selected with great care from classic compositions, while it is hoped that the original may be found of sufficient variety to please all tastes. All needless difficulties in the construction of the vocal parts have been avoided; and as far as possible each separate part has been made interesting and easy to the performer. Another important feature of this book is the substitution of small notes for figures in the organ score. As comparatively few persons have the opportunity to perfect themselves in Thorough Bass sufficiently to play even plain psalmody correctly from figures, it is hoped that this arrangement will meet the cordial approbation of all. The book being somewhat less in size than the others the price will not exceed $6 per dozen, thus placing it within the reach not only of choirs in special want of new books, but of those which are already supplied.

NEW CHORUS BOOK, SPECIALLY ADAPTED TO THE USE OF CHOIRS:

THE CHOIR CHORUS BOOK. By A. N. Johnson, Professor in the Boston Academy of Music. A collection of choruses, from the works of Handel, Haydn, Mozart, Mendelssohn, and other distinguished composers. This work embraces a larger collection of choruses than has been before published, arranged in a form for the use and improvement of choirs; and it is believed that, besides the additional interest which its use imparts to choir meetings, the study of the pure compositions it contains, will greatly improve the taste and facilitate the power of execution. Although only put linked in the summer, several editions *have been already sold*. Price $7,50 per dozen.

SCHOOL MUSIC BOOKS.

THE PRIMARY SCHOOL SONG BOOK, in two parts. By L. Mason and G. J. Webb, Professor in the Boston Academy of Music. It is supposed that any mother, or primary school teacher, who can herself sing, although she may know so little of musical characters as not to be able to read music herself, may by the help of this book, be enabled to teach her pupils with good success, and thus prepare the way for a more thorough and extensive course in higher schools.

THE SONG BOOK OF THE SCHOOL ROOM; Consisting of a great variety of songs, hymns, and scriptural selections, with appropriate music, arranged to be sung in one, two, or three parts; containing, also, the elementary principles of vocal music, prepared with reference to the inductive or Pestalozzian method of teaching, designed as a complete musical manual for common or grammar schools By Lowell Mason and George James Webb. This work has been prepared with reference to the wants of common schools and academies, and is designed to follow the above work.

ALSO PUBLISHED AS ABOVE:

THE BOSTON CHORUS BOOK; Consisting of a selection of the most popular choruses, from the works of Handel, Haydn, and other eminent composers, arranged in full vocal score, with an accompaniment for the piano forte or organ. Compiled by Mason and Webb.

THE BOSTON ANTHEM BOOK, being a collection of the best anthems, and other set pieces, for societies and choirs. By L. Mason.

THE "BOOK OF CHANTS," consisting of chanting music, adapted to regular hymns and to selections from the scriptures, for congregational use. By L. Mason.

HANDEL'S ORATORIO OF THE MESSIAH; Arranged by John Bishop, of Cheltenham, England.

THE ODEON; a collection of secular melodies: arranged and harmonized for four voices. Designed for adult singing schools and social music parties. By G. J. Webb and Lowell Mason. As the title page sets forth, this work is designed for singing schools.

THE VOCALIST; consisting of short and easy glees, or songs in parts; arranged for soprano, alto, tenor and bass voices. By Lowell Mason and George James Webb, Professor in the Boston Academy of Music.

THE SOCIAL GLEE BOOK; a selection of glees and part songs, by distinguished German composers, never before published in this country; together with original pieces. By William Mason and Silas A. Bancroft.

GENTLEMEN'S GLEE BOOK; Selected from the most admired German composers. By L. Mason.

☞ Teachers and others are invited to call and examine these and other musical works, at No. 16 Water street, Boston. 6wisos oct21

NEW AND POPULAR MUSIC BOOK,

BY B. F. Baker, Director of Music, at Rev. Dr. Gannett's Church, Boston, and J. B. Woodbury, Organist, at Rev. Dr. Krebs' Church, New York.

This day published—Baker & Woodbury's new book of Church Music, "The Timbrel." This work has been prepared with great care, and contains a large amount of music selected from the best European composers obtained by one of the authors, who visited Europe expressly for this object. It has also a great variety of original melodies, and a large and judicious selection of the old standard tunes.

Its collection of chants, anthems and select pieces is superior, adapted to any book of church music published in this country.

An unusually large variety of metres have been prepared to the hymns of the different denominational hymn Books.

The music will be found to be eminently devotional, and appropriate to the services of the sanctuary. The style is dignified, the harmony simple and pleasing and the whole work is believed to be of an high order of merit.

Published and for sale by E. H. Peirce, 3 Corahill. Price $7 00 per dozen.

N. B. Teachers and leaders of choirs are invited to examine the book. 4t oct21

REMOVAL.

NEW STORE! NEW GOODS!

Benjamin & E. Jacobs & Co.

RESPECTFULLY inform their friends and the public, that they have removed from No. 35 Tremont Row, to the New Granite Block,

No. 230 Washington Street,

second door south of Summer street, where they are now opening an extensive variety of

LINEN GOODS
—AND—
HOUSEKEEPING ARTICLES,

many of which are entire new styles, and of warranted fabrics, being mostly of their own importation. Purchasers may rely on getting

GOOD GOODS
AT THE LOWEST MARKET PRICES.

oct21 3tis3tos

Dr. Morton,

SURGEON DENTIST, No. 19 TREMONT ROW,
Opposite the New Museum.

[From the Christian Register.]

"Having seen several of the more important operations of dentistry performed by Dr. Morton in cases requiring much skill, and where our acquaintance with the individuals give us good opportunities of observation, we can speak with the greater confidence of his success, particularly in inserting complete sets of teeth. In the almost perfect imitation of nature, his artificial teeth can hardly be surpassed; and this imitation, we learn, is not merely in appearance, but extends to the working qualities, which are secured by the excellence of the material, and the nicety with which the plate is fitted to the jaw.

As it is Dr. Morton's intention to confine his exertions to his profession, we cannot doubt that his intelligence and skill will be appreciated and rewarded."

[From the N. E. Puritan.]

"Dr. Morton has resumed the practice of his profession, and we trust that the patronage of the public will help to repay him for the sacrifices he has made to their good. The great attention which Dr. M. has devoted to the manufacture of artificial teeth, and to their adjustment in the mouth, place him among the very first of our dentists."

[From the Evening Gazette.]

"We are happy to learn that Dr. Morton is now able to resume the practice of his profession, and we feel confident that the public will show their gratitude to the discoverer of this blessing to mankind by a liberal patronage in his peculiar art, in which he has few equals and no superiors in our city."

[From the Boston Courier.]

MECHANICAL ART. "The slight variations in color between different teeth, or shadings in the same tooth, and the set of the gum upon the tooth, are given with such truth, that the wearer of such, we suspect, might go through life in a broad laugh, without the genuineness of his teeth being suspected, whatever might be thought of his brains. The public have personal interest enough in him to wish him a hearty success, knowing as they do, the amount of human suffering which he has already been relieved through his courage and perseverance in the ether discovery. Dr. Morton's Office is at 19 Tremont Row."

[From the Mass. Ploughman.]

"Not content with a discovery by which one'e teeth can be taken out without his knowing it, he will put in a set which may be worn with equal unconsciousness. There is an exquisite finish about the teeth and their fittings which foreign competition can hardly surpass. Judging from these specimens, one need not go beyond 19 Tremont Row for his ivory."

[From the Boston Atlas.]

"They are some of the finest specimens we have ever seen, and seem to be the very *beau ideal* of perfection in mechanical dentistry. The tints of the teeth and gums, and their conformation, are all so true to nature, that a savage would hardly doubt that they were cut bodily from the living subject, especially if he should see the motions of mastication regularly kept up, as in one of his specimens. We cannot but think that the best our citizens can do, is to extend to such a man the most liberal individual patronage. Dr. Morton's office is at 19 Tremont Row."

[From the Christian Alliance.]

"Among the most valuable results of scientific research, is the discovery of the properties of ether, by Dr. W. T. G. Morton. His sacrifice of health and property, while pursuing his arduous investigations, entitles him to the patronage as well as gratitude of the community. Those who have accurately examined specimens of his dentistry, cannot hesitate to bear unqualified testimony to his scientific skill and knowledge of his profession. By his thorough acquaintance with the properties of ether, and judicious administration of it, he is able to perform the most difficult dental operations, without suffering or injury to the patient.

oct21

CROSBY & NICHOLS' LATE PUBLICATIONS.

Euthanasy or Happy Talk toward the End of Life, by the Author of Martyria, $1 00.

The Child dhood of Mary Leesace, by Mary Howitt.

The Marr iage Offering, by Rev. A. A. Livermore.

The Playmate, a pleasant companion for Spare Hours, 1 vol.

Channing's Life and Correspondence, 3 vols.

Burnap's Objections to Unitarianism Answered, &c., &c.

C. & N., have also in Press, and will publish in about six weeks, Discourses by the late John Brazer, D. D., 1 vol.

oct21 1is&2os 111 Washington st.

CONTENTS OF No. 232 LIVING AGE.—Price 12½ cents:

1. Goldsmith and his Biographers.
2. Pepys' Diary and Correspondence, vols 2 and 3.
3. Pioneer History.
4. Experiments with Boy Laborers.
5. Female Heroism.
6. American Antiquities.
7. Antiquities of New Grenada.
8. The Death of Marat.
9. Dog Breaking.
10. European Correspondence of the Living Age, with Poetry, Scraps, etc.

Published once a week, at $6 a year, by
E. LITTELL & CO.,
Corner of Tremont and Bromfield sts.
oct21 1is2os

LADIES BONNETS.

PEARL BEAVER	a new and beautiful
DRAB do	article for the approaching
BLACK do	season, for Ladies, Misses
WHITE FELT	and children, your
PEARL do	attention is invited.

—ALSO—

MUFFS and TIPPETS of every style and quality from Fifty cents each to Two Hundred Dollars.

GENTLEMEN'S

HATS and CAPS of Boston, New York and Paris Manufacture, at Wholesale and Retail.

Store and Chambers 173 Washington st.,
oct14 tf W. M. SHUTE.

PRICE REDUCED.

THIRD OCTAVO (ENGLISH) EDITION OF SCRIPTURE PROOFS AND SCRIPTURAL ILLUSTRATIONS OF

UNITARIANISM.

Price reduced from $1 50 to $1.

Sold by the Author, JOHN WILSON,
AT HIS BOOK AND JOB PRINTING OFFICE,
21 School-street, Boston.
oct14 2wis

MEDICATED INHALATION. For Pulmonary Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, Rear 51 Cambridge street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, he receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the

POETRY.

For the Register.

THE MAN OF SCIENCE.

A man whom Science had made wise
Above the multitude around,
Till he could tread the starry skies,
As other mortals tread the ground;
Conceived that he could grasp the thought,
How Nature into being sprang;
When worlds were called from empty nought,
And morning's stars together sang.
At last he rose to such a height,
That even human feeling fled;
And he could look, without affright,
On what would fill the world with dread.
In abstract musing he could see
The earth return to nought again,
And suns, and stars, and systems flee;
Yet heave no sigh, and feel no pain.

But once, in midnight's solemn hour,
His natural feelings all awoke;
And, gifted with diviner power,
Thus to his trembling spirit spoke;
"Where wast thou when the world was made?'
'Where wilt thou be when it shall end?'
He heard, and he was sore afraid;
Nor would his voice an answer lend.
Unwonted thoughts and feelings thronged
Unbidden through his troubled breast,
For his own nature he had wronged,
And all her nobler wants suppress.
That which before unreal seemed,
And but a distant, shadowy thought,
When he in abstruse studies dreamed,
Was to his soul all real brought.
He sympathised with Nature's fate,
Nor saw unfeeling her decay;
Looked back beyond her ancient date,
And joyed to see her earliest day.
Nor felt for worlds' vast change alone,
But for the little, short-lived flower,
Whose beauteous morn is scarcely known,
Before it sees its evening hour.
And though as earnest still to scan
The wonders of creation o'er;
He was a wiser, better man,
And mingled Love with science' lore.

J. V.

MISCELLANEOUS.

[From the Union Magazine.]

LONDON EXPERIENCES.

By Mrs. Kirkland.

The Queen.—She seemed to us much plainer in every respect, than any picture of her we had seen. Her complexion is far from clear, her figure diminutive, her dress devoid of taste. Doubtless the circumstance of her being in mourning detracted a good deal from the elegance of her appearance. She was drest entirely in black, without even the relief of a white collar, or *manchettes*, a style particularly ill-suited to her figure and complexion. The Prince looks like a substantial German Baron, not ill-favored, but quite behind the notion one gets of him from his portrait. If the Queen had married him for the strength of the impression made by one of those flattering semblances, she must have been sadly disappointed; but she was happily preserved from any danger of so fatal a mistake, by an early acquaintance with the Prince, her cousin, who studied with her under the same masters for two or three years. They are said to be truly happy in their domestic relations; and the English have deep respect for the private character of their monarch. They consider her a model wife and mother. She is extremely systematic, and makes a point of superintending personally all the arrangements for the comfort and improvement of her children, reading all the books which are provided for their use, and acquainting herself with the character of those who have charge of them. We were amused to hear that the Queen of England does not like literary people; that she excludes them, as far as possible, from the court; and, in fact, considers having produced a book as equivalent to loss of caste. A person who had by dint of great science and ingenuity perfected a plan by means of which the public interest was essentially benefitted, embodied the result of his studies in a book, highly esteemed by the crtics and the public. It was proposed by a certain lady at court to present this gentleman, on the strength of this merit; but the Queen absolutely declined receiving him, *because* of his literary character. Some one suggested that he had served with honor in the army, upon which ground her majesty consented to receive him. But the gentleman very properly declined appearing at Court on these terms: so that her majesty was after all, the only person presented in the affair. Somebody says, there is hardly a magistrate that does not commit himself twice as often as he commits any one else. But the Queen is only proving her legitimacy; for who ever heard of one of her family as a patron, or even an admirer of literature?

English Beauty.—With a strong prepossession in favor of English beauty, and a notion that such an occasion as that of the drawing-room would afford a fine field for the display of it, we must confess to have been disappointed in our search. Very few of the ladies we saw were more than comely; a large proportion fell behind even that. One beautiful woman there was, whom we were led to suppose to be the Marchioness of Douro, though we could not ascertain it. We were told that lady, daughter-in-law of the Duke of Wellington, and the Duchess of Argyll, daughter of the Duchess of Sutherland, were the only conspicuously beautiful women at court. Neither among the common people, in the streets of London, or in the country towns, did we observe the fresh complexion and buxom air which we had been taught to expect. Low-life beauty seems to have been spoiled by factories; and if there was rural beauty we did not see it. Pretty children one sees in abundance every where—and so nicely kept! It seems to us that nobody knows so well how to care for the physique of children as the English. They feed them with the simplest possible food, and are astonished when they hear that our young folks share the rich, heavy, high-seasoned dishes of their parents. Oat-meal porridge is considered a suitable breakfast for infant royalty itself; and a simple dinner at one o'clock, the proper thing for children whose parents dine sumptuously at seven. Exercise is considered one of the necessaries of life; and a daily walk or ride (not drive) in the fresh air, the proper form of it. It might be superfluous to notice anything so obvious, if it were not that so many people in good circumstances, with us, neglect this, and keep their children immured in nurseries, or cooped up in schoolrooms, with no thought of exercise in the open air as a daily requisite. We wish nothing so much for these benighted parents, as that they should once become acquainted with the habits and principles of a well ordered English nursery. A ref rm in that quarter is much needed among us, and we know of no people so well able to be our instructors, as the English, who have certainly brought the nursery system to great perfection, both as respects the comfort and advantage of parents and children.

English Hospitality.—There is something very pleasing in the tone of English hospitality. It is manly and dignified, yet sufficiently solicitous to satisfy the feelings of the stranger; it is elegant, without apparent effort; abundant, yet not superfluous; considerate, intelligent, sympathetic. Hospitality is considered in England a duty of life, not an onerous burthen imposed by circumstances, and to be gotten rid of as cheaply as possible, or as an opportunity for ostentation, which is to be made the most of. It forms part of the plan of life, instead of being, as is too often the case with us, a rare thing, for which no regular provision is made. Dinners for show there may be, and doubtless are; we know there are royal dinners, and cabinet dinners, and Lord Mayor's feasts. But dinners where, although everything is handsome and good, society is the first object, are much more common. Conversation is a recognised pleasure; one object in coming together socially, is the exchange of information, and the collision of thought. And still more agreeable than these dinners, where all the guests are invited for a reason, are those ten o'clock breakfasts, from which all the *gene* of dinner is excluded, and at which one may sit in a straw bonnet, and speak to a neighbor without introduction. This form of entertainment is almost unknown among us; but it deserves to be introduced and adopted. It affords ample scope for elegance, while it excuses all that makes a dinner terrible to the mistress of a family, in America, where domestic service is so imperfect. Tea, coffee, chocolate, rolls and butter, a few slices of cold meat, honey, marmalade, plovers' eggs, and, perhaps, a basket of oranges, or fruit in season; these, as far as we can recollect, make up the mundane part of one of these quiet London breakfasts. But to give an idea of the better part, we should enumerate the company; but that would be contrary to our vow, which binds us to mention no names, even where our entertainers are as well known to the literary as to the social world. We may say, however, that at our breakfast table, where our host was indeed a host, we found a man of science, a travelled man, and a connoisseur in art, as our *convives*; at another, well known to many an American traveller in the old world, an assemblage of guests, each of whom brought no trifling contribution to the common stock of pleasure; and all converged towards their entertainer, whose stores of memory, whose wit and humor, and thorough acquaintance with the world, made an hour spent with him something to be remembered. Such visits leave a mark in the mind; they belong to a state of a high civilization, and form one of the most unmistakeable marks of it. The lunch is another means of unceremonious hospitality in England, and an excellent short cut to a good understanding between parties who have never met before, and who have not time for the slow ripening of acquaintance into friendship. There is the social position round the table not too large for general conversation, nor too small for more particular interchange of thought; there is the pleasant variety of refreshment, which, while it gratifies various tastes, suggests no unpleasant thought of care and labor before-hand. There is the very agreeable possibility of dispensing almost entirely with the attendance of servants rendered so necessary by the complications of dinner. Everybody agrees in thinking that a quiet supper is the most social, and unbending and heart-warming of all meals; but next to that, commend us to the English breakfast and lunch, of which we have seen such charming specimens.

Intrepidity of a Lady. A remarkable instance of intrepidity and coolness was exhibited at the Blue Lick Springs a few days ago by Miss L. a belle of Bourbon county, in this State. Miss L. and Mr. F., a gentleman from the South, on their return from an excursion on horseback, were riding down the long hill about a quarter of a mile from the hotel at full speed, the lady being a little ahead. At a sudden turn in the road, the gentleman's saddle turned, and he fell from his horse, but his foot remained in the stirrup, and the horse, although his pace was somewhat slackened, kept on his way, dragging the fallen man upon the ground. The young lady, seeing this, reined in her own horse by a sudden effort, leaped from him whilst he was still in rapid motion, ran back, seized the other horse by the bridle, and released her gallant from his perilous situation.

This feat was witnessed by hundreds at the springs, who could find no words strong enough to express their admiration of the daring courage of the beautiful young heroine. [Louisville Journal.

ABOLITION OF SLAVERY IN CAYENNE.

The Atlas has published the following extract from a letter, from an intelligent gentleman in Cayenne, on the subject of the recent emancipation of the slaves in that colony.

On the 10th of June orders were received in the colony, that slavery should be abolished in two months from that time. We had great fears as to what might take place on the 10th of August, the day on which the two months expired, during which slavery was continued in Cayenne. During that time labor had almost ceased, many of the mulattoes had endeavored to raise a revolt among the negroes.

The Governor had erections made on the fort, to put the powder magazine out of the power of the people; the artillery exercise was often repeated; and every thing assumed an attitude not at all encouraging for the insurgents. The colored population formed themselves into numerous clubs, organized by some turbulent spirit, and presented a hosile appearance, to which was opposed the vigorous determination and well known resolution of the authorities.

The whites being in some apprehension were perfectly well armed, and not at all disposed to be slaughtered like lambs.* I have slept, since the 10th of July, having a loaded musket and a sword by my side. But at last the great and fearful day, the 10th of August, arrived. I left my house at half past six in the morning, at the sound of the drum which called the troops and militia to take their arms for the ceremony of the day. I walked through the streets, and saw no one, except a few militia who were going to their posts.

A general silence reigned throughout the streets; the militia were assembled on the public square at seven o'clock; a certain number of whites were there, and about a hundred blacks, but not a single mulatto person.

The Governor proclaimed the abolition of slavery; he invited the negroes present to approach and hear the word of their Chief. Great fear reigned among them; they had been persuaded that they might be massacred on that day by the whites; and as the whites, on their side, had the same fears, you can imagine that the utmost tranquility resulted from their respective fears. Little by little confidence was re-established, the thronging of the inhabitants through the streets commenced; the Te Deum was sung at the church, after which over a thousand negroes marched to the front of the Governor's mansion to thank him for the proclamation made by him, giving them their freedom; and it was truly admirable to us who so little expected it, to see these poor people, who immediately afterward repaired to the church, and there quietly kneeling and lifting up their hands to heaven, thanked God for giving them their liberty.

There had come from the country two or three thousand negroes, and the city was crowded. In the evening there was a grand dance in the suburbs, and what is truly extraordinary and incredible, there has not been a single arrest, nor a single person seen intoxicated. In truth, these men behaved admirably.

It is easy to count all the domestics who have quitted their masters; not one of mine has abandoned his post, but on the contrary, they have evinced more ardor than they have ever before shown. Would to God that the negroes on the Plantations were the same; but nearly all those who are gathered on the sugar estates from other plantations have gone to their old homes. Work does not go on, and I think it will not, before, at least, one year. Sugar is worth but 12 to 13 francs, and it is impossible to make it at that price.

* All the stores and places of business were closed during the day, with one exception, the store of the American Consul, Mr. J. W. Fabens, with the American flag floating from the top of it, being the only one kept open.

Treaty with the Pawnees. A correspondent of the St. Louis Republican, writing from Fort Childs, gives the following notice of the treaty:—

The land purchased by the treaty embraces the whole of Grand Island, some sixty miles in extent, and is invaluable to this post, from the fact that it contains much the largest proportion of valuable timber to be found anywhere on the Platte river. The extent of territory purchased is about 600 square miles.

The Pawnees have been for a greater part of the summer out upon their buffalo hunt. On their return to their village some three weeks since, they stopped at this post to receive the goods lately purchased for them as contemplated in the treaty.

They seemed highly delighted with the bargain they had made, as they were in a very destitute condition, and needed the articles purchased for them—the blankets to cover their nakedness, and the ammunition and guns to protect them against their numerous enemies. The portion of the $2000 remaining after the purchase of the articles bargained for, was expended in procuring presents suitable to their tastes and fancy. They were distributed as a reward for virtuous action and good conduct towards the whites among the different chiefs, while at the same time, those who heretofore had been guilty of committing trespasses, and had not sustained a good character, were not only slighted, but received severe reprimands from the commanding officer, as well as threats of summary and severe punishment against any that might be found hereafter offending.

I regard the Pawnees as perfectly subdued, and not likely ever again to give the government any trouble by interfering with any of its military operations, or by molesting emigrants to California and Oregon, or traders to the mountains. They look upon this, (and a very small force will be sufficient to garrison it,) as a means of protection from their numerous foes who seem bent on the entire destruction of the miserable remnant of a once powerful nation.

Increase of Population. Ratio of increase, in every ten years of the population of the United States, omitting odd hundreds.

In 1790, the number of inhabitants was		3,929,000
1800, increase in ten years,		1,370,000
1810, "	"	1,746,000
1820. "	"	2,592,000
1830, "	"	3,218,000
1840, "	"	4,213,000
1848, "	" in eight years,	4,000,000
Total population, 1848,		21,068,000

Thus it will be perceived that the increase in the last eight years is greater than the entire population in 1790. The population doubled in twenty-three years, and quadrupled in forty-five years.

Emigrants. There arrived at the port of New York during the month of September 15,917 emigrants. Total amount of emigrant arrivals at that port, from January 1st to September 30th, 143,238, upward of one half of which were from Ireland.

Switzerland. *The Clock and Watchmakers.* Clock and watchmaking, one of the principal branches of industry of the canton of Neufchatel, in Switzerland, is entirely paralysed. Upwards of 1500 journeymen watch and clockmakers have just emigrated from the town of Neufchatel to the United States, and a still greater number are making preparations to follow them.

Presentation of the Freedom of the City to Frederick Jerome. This ceremony took place on Friday evening, at the Mariner's Church in Roosevelt street. The meeting was opened with prayer, by Rev. Mr. Chase. Alderman Franklin presented the testimonial, which was received for Mr. Jerome by Rev. Mr. Parker. At the close of an eloquent address, Alderman Franklin said, for the purpose of carrying out the view of the Common Council, we have caused to be prepared the gold box now before you, which, on behalf, and in the name of the inhabitants of the city of New York, I have the honor to present for your acceptance; and, in so doing, to assure you that it is with feelings of satisfaction and pleasure, that we accompany this gift with the freedom of our city, so that hereafter wherever your lot may be cast, or however situated, you may hail from this place, and claim to be, as in fact you are, an honorary citizen of the commercial metropolis of our country.

"Honor and shame from no condition rise."

The box is beautifully wrought in fine chased work, bearing the initials of the name of Jerome in the centre of the top. The inside bore the following inscriptions:

"The City of New York to Frederick Jerome, as a testimonial of his daring acts of heriosm and humanity in saving the lives of the passengers and crew of ship Henry Clay, stranded at Barnegat, 25th of March, 1846; and also of the ship Ocean Monarch, during her conflagration at sea, on the 24th of August, 1848. September 29th, 1848."

An engraved copy of the proceedings of the Common Council, in a neat gilt frame, was also presented to him at the same time.

At the close of the meeting the benediction was pronounced by Mr. Chase. There were present on the stage Capt. Knight, Mate Bartham, and Seamen Strand, Rossiter, Gion, and Cox, the mate and seamen being the crew that manned the boat with Jerome. [N. Y. paper.

A Fearful Scene. *A Man and a boat Plunging over the Falls of Niagara.* A correspondent of the Buffalo Commercial Advertiser gives a most thrilling description of the struggles of a man to escape the Falls of Niagara. The letter is dated October 2d, and is as follows:—

"Abont sun-down last evening a man was carried over the Falls. Who he was is not known. From his management of the sail boat in which he came down the river, he was not well acquainted with the current or the rapids. His dress and appearance indicated respectability, and after he got into the rapids his self-possession was extraordinary. His boat was a very good one—decked over on the bow, and would carry three or four tons.

We ran to the main bridge in time to see the boat just before it got to the first fall in the rapids. Then I saw the man standing at the stern with his oar, changing the course of the boat down the current, and as it plunged over, he sat down. I was astonished to see the boat rise with the mast and sail standing, and the man, again erect, directing the boat toward the shore. As he came to the next and each succeeding fall he sat down, and then would rise and apply his oar in the intermediate current. Still there was hope that he would come near enough to the pier to jump, but in a moment it was gone. Another, that he might jump upon the rock near the bridge, but the current dashed him from it under the bridge, breaking the mast. Again he rose, on the opposite side. Taking his oar, and pointing his boat toward the main shore, he cried, "Had I better jump from the boat?" We could not answer, for either seemed certain destruction. Within a few rods of the Falls, the boat struck a rock—turned over and lodged. He appeared to crawl from under it, and swam with oar in hand till he went over the precipice.

Remedy for Cholera.—The following valuable prescription for the effective cure of the cholera has been received from J. Booker, Esq., Vice-Consul at Cronstadt, Russia:—"The principle point is to attack the disease the instant it is suspected; take a stimulating dram, with peppermint, and a few drops of laudanum; cover yourself up as warm as possible, to promote perspiration; apply hot substances, such as water, bran, salt, and even sand, to the limbs, and put a mustard poultice over the whole stomach. As soon as perspiration breaks out, and the beating of the pulse is restored, the complaint may be looked upon as conquered; if it is neglected till its last stage, recovery cannot be expected." By strictly attending to the above simple means, Mr. Booker says that no person need fear fatal consequences.

Greatest Ascertained Depth of the Ocean. On the second of June when in latitude 15 degrees 3 minutes South, and longitude 26 degrees 4 minutes west, being nearly calm and the water quite smooth (says Sir James C. Ross,) we tried for but did not obtain soundings with 4600 fathoms of line, or 27,000 feet (very nearly five miles and a quarter.) This is the greatest depth of the ocean that has yet been satisfactorily ascertained; but we have reason to believe that there are many parts of it where it is still deeper. Its determination is a desideratum in terrestrial physics of great interest and importance. [Voyage to the Southern Seas.

Optical Illusion.—Sir David Brewster, at the meeting of the British Association, mentioned some curious facts relative to the vision of objects during rapid travelling. On looking out of the window of a railway carriage, if the eye be fixed on a row of stones or of palings, the image seems confused and to be rapidly moving away; but, if the axis of the eye be suddenly turned to some nearer spot, then the stones or palings are for an instant seen stationary. Sir David Brewster said he could not yet account for the phenomenon. Dr. Whewell and other members mentioned similar instances of optical illusions with a view to explain the cause; but Sir David was of opinion that the cases mentioned were not parallel.

The World's Granary.—It is estimated that the harvest of the United States this season, is sufficient to feed half the people on the globe, abundantly. With scarcely an exception, every species of grain, fruit, and vegetable, is yielding throughout the country an extraordinary crop. Of beef, pork, butter, cheese, &c. the same plenty abounds, and while our population are secure of every comfort and luxury in the way of food, we shall have surplus sufficient to meet all the famine that may occur in the known world.

JEWETT & PRESCOTT'S
WHOLESALE AND RETAIL
SILK GOODS & SHAWL
ESTABLISHMENT,
MILK STREET BOSTON.
(First Store below the Old South Church, a few steps from Washington St.)

PURCHASERS can visit this Establishment with a certainty of finding a new and perfect assortment of LONG and SQUARE
Cashmere, Broche, Thibet, Silk, Satin, Woollen, and Merino
SHAWLS,
Of every description and price.
Handsome, Plain, Cameleon, Brocade, Ombre, Figured
SILKS,
Of every name, color and quality.
Black Gros de Rhine, Armure, and all other kinds of Black Visite and Dress Silks.
GERMAN, FRENCH & INDIA SATINS,
FOR CLOAKS AND DRESSES.
Six or eight different qualities of French and German
THIBET CLOTHS AND MERINOS,
Made expressly for Jewett & Prescott,
By PARTURLE-LUPIN & CO., and *other manufacturers, in choice and most desirable colors.* All other kinds of Cloak materials in latest Paris Styles. Also, PARIS CLOAKS and VISITES, in *elegant patterns*, of our own importation. *Extra medium and low priced* qualities of BOMBAZINES, ALPACCAS, LYONESE CLOTHS, &c.
N. B. JEWETT & PRESCOTT give their *undivided attention* to the introduction of SHAWLS, SILK GOODS, and CLOAK MATERIALS, in the highest state of perfection, and acknowledge no equals in this branch of the Dry Goods business.
WITHOUT EXAGGERATION,
their assortment, at the present time, *surpasses*, in extent and variety, the *combined stocks* of any *three firms* in Boston, and, in view of these facts, we can *with propriety expect*, from *every purchaser, at least* an examination of our superior assortment.
THE LADIES
will consider it an *especial privilege* to select their *Dresses* and *Shawls* from this variety, and Traders, from the *city or country*, will not know what constitutes a good assortment, until they have looked through our stock. Prices warranted satisfactory to the Purchaser,
WHOLESALE OR RETAIL.
Milk Street Silk and Shawl Store,
BOSTON.
sept 2 7wis6wos

MORTON'S
Letheon Dental Establishment,
NO. 19 TREMONT ROW,
Opposite the Boston Museum.

DR. MORTON having for some time sacrificed the profitable exercise of his profession, in consequence of his devotion to the discovery and development of Etherization, and having now perfected his arrangements for resuming his practice and incurred large expenses to command the best advantages for his patients, feels it proper to call attention to his new arrangements.
He will see all his patients personally. The experience of several years in
INSERTING TEETH
has convinced him, that, in order to introduce and secure every possible excellence, it is indispensible that
A DENTIST SHOULD MANUFACTURE HIS OWN TEETH;
and the result of several years application is, that he is now enabled to manufacture and set
TEETH COMPOSED OF QUARTZ AND FELDSPAR,
with a very fine Enamel upon them, which admits of
Every variety of Shade and Color,
and enables him to match with the greatest nicety, both in form and color,
TEETH THAT MAY REMAIN IN THE MOUTH.
They are perfectly incorodable, and cannot be affected in any way by the saliva or acids of any kind. Their durability is perfect, as they will never decay, nor become the least discolored.
FROM ONE TO A COMPLETE SET fitted in the mouth with the greatest accuracy and precision, without giving any pain; and so perfectly natural as to defy detection by the closest observer.
NATURAL OUTLINE AND EXPRESSION OF THE FACE RESTORED by a judicious arrangement of artificial gum as well as teeth.
ABSORPTION OF THE JAW REMEDIED.—Any defect of the jaw may be replaced by the same material.
GOLD OF FINE QUALITY used with the greatest advantage, as it may be thin and delicate.
GOLD SOLDER equally as fine as the plate, which prevents the disagreeable brassy taste and galvanic action.
ATMOSPHERIC PRESSURE.—Teeth on this principle are set so firmly that they will not drop down or move about, and in many instances will support several pounds weight.
PURE BREATH.—Nothing enters the composition that can affect the breath, as they are composed wholly of stone and gold.
MASTICATION.—They are all sufficiently strong and firm to masticate any ordinary food.
PERFECT FIT.—A perfect fit is always secured as he employs a method of taking impressions as accurate as typeprints.
ARTICULATION.—They answer perfectly every purpose of articulation.
TASTE is not impaired by the breadth of the plate.
MAY BE INSERTED AT ALL PERIODS OF LIFE.—They should be adopted whenever the want of *teeth is felt.*
OLD PEOPLE can have teeth inserted when the Alveolar process has absorbed away.
TEMPORARY TEETH furnished after extracting to be worn until the absorption takes place sufficiently for the insertion of the permanent ones.
DURABILITY.—A set of well made *Mineral Teeth*, mounted on Gold, will last a life-time.
He offers his services with especial confidence in administering Ether, having had great experience at the Hospital and at his own Establishment. He respectfully refers to the
SURGEONS OF THE MASS. GENERAL HOSPITAL.
Pamphlets containing full information upon his mode of inserting artificial teeth, &c., may be had gratis at his rooms, or will be forwarded on application to any one interested, by return of mail.
sept23 3moseop

SUBSCRIPTIONS
RECEIVED FOR THE FOLLOWING PERIODICALS,
BY
THOMAS WILEY, JR.,
—Late Jordan & Wiley—
AT THE
BOSTON PERIODICAL AGENCY,
No. 20 State Street.

Pictorial Monthlies.	
London World of Fashion	6 00
London Art Union Journal	
Graham's Magazine	3 00
Godey's Lady's Book	3 00
Columbian Magazine	3 00
Union Magazine	3 00
Ladies' National Magazine	2 00
Christian Parlor Magazine	2 00
Ladies' Garland	1 00
Family Circle	1 00
Sears' Family Magazine	2 00
*** Any two of the above	$3 00
Monthlies for $5 00.	
Reviews.	
British and Foreign Medico Chirurgical	3 00
London, Foreign, Edinburg and Westminster, $3 00 each, or for the four,	8 00
Brownson's Quarterly	3 00
American (Whig) Review	5 00
Democratic	3 00
North American	5 00
Christian	3 00
Universalist	3 00
Bibliotheca Sacra, Theo.	4 00
Mass. Quarterly	3 00
The 19th Century	3 00
Religious.	
Biblical Repository	3 00
Christian Examiner	4 00
Monthly Religious Mag.	1 00
National Preacher	1 00
New Englander	3 00
Ladies' Repository	2 00
Literary.	
Blackwood's Magazine	3 00
Eclectic	6 00
Living Age (weekly)	6 00
Hunt's Merchants' Jour. of Franklin Institute	5 00
	5 00

All the principal Newspapers of the day. A liberal discount made to clubs, or individuals who subscribe for several works. All English Periodicals imported to order.
All the above works may be neatly bound, and back numbers supplied when necessary, by leaving word at the Counter. eoposly feb12

Knickerbocker	5 0
Silliman's Journal of Science and Arts	5 00
Daguerreotype (semi-mo.)	3 00
Juvenile.	
Merry's Museum	1 00
Parley's Magazine	1 00
Youth's Cabinet	1 00
Young People's Mag.	1 00
Boys' and Girls' Mag.	1 00
Medical.	
Braithwaite's Retrospect of Med. Science	1 50
Medical Chirurgical Review	3 00
London Lancet	5 00
Ranking's Abstract	1 50
Boston Medical and Surgical Journal	3 00
N. Y. Journal of Medicine	3 00
American Journal of Medical Science	5
British and Foreign Medical Review	3 00
Law.	
Law Library	10 00
Law Reporter	3 00
Library of Law and Equity	7 00
Miscellaneous.	
London Pictorial Times	9 00
Lon. Illustrated News	9 00
London Punch	5 00
Farmers' Library	5 00
Horticulturist	3 00
Horticultural Magazine	3 00
Mechanics' and English Magazine	3 00
Mechanic's Journal	3 00
People's Journal	3 00
Mothers' Magazine	1 00
Mothers' Assistant	1 00
Mass Common School Journal	1 00
Fowler's Phrenological Journal	1 00
Edinburg	2 00

All the above works may be neatly bound, and back numbers supplied when necessary, by leaving word at the Counter. eoposly feb12

CARPETS.
THE SUBSCRIBER IS NOW RECEIVING A LARGE STOCK OF NEW CARPETING FOR THE
FALL TRADE,
Embracing a GREAT VARIETY of Styles and Prices, in INGRAIN, THREE-PLY, BRUSSELS, TAPESTRY, and STAIR CARPETING and RODS, BOCKING, RUGS and MATS,
Window Shades and Fixtures,
TABLE OIL CLOTHS and CANVASS CARPETS, of all widths, some very old, suitable for Offices and Hotels, all of which will be sold low at Wholesale and Retail. Purchasers are invited to call and examine.
WILLIAM P. TENNEY,
CORNER OF HANOVER, BLACKSTONE, SALEM, AND ENDICOTT STREETS.
sept16 is&os3m

THE DAGUERREOTYPE
AND
FOREIGN MISCELLANY;
A MAGAZINE OF LITERATURE AND SCIENCE,
Compiled chiefly from the Periodical Publications
—OF—
ENGLAND, FRANCE AND GERMANY.

PROSPECTUS. The design of the work is to furnish the American Public with a faithful view of all the noblest efforts made in the great world of European Literature, presenting a series of striking pictures of the constantly-varying aspect of public affairs, of the state of the public taste, and the bent of public opinion, in the most refined and intellectual countries of Europe—embracing political articles, chosen without Party Bias, and with sole reference to their importance—essays on a variety of subjects—notices of geographical discoveries, voyages and travels—biography and history—and unexceptionable tales, now and then, to beguile the tedium of a weary hour; also, brief reviews and notices of new books published in this country, carefully made and strictly impartial, with original articles occasionally on subjects of national importance.
A New Volume commences in October.
The Work will be published on the second and fourth Saturdays of every month, making two Volumes a year of more than 500 pages in each Volume.
Terms.—Three Dollars a year in advance.
*** Any newspaper inserting the above six times, and sending us a number of the paper, shall receive the work for one year.
CROSBY & NICHOLS,
No. 111 Washington street, Boston.
oct 14 1is2os

NEW HYMN BOOK.
CHRISTIAN HYMNS;
FOR PUBLIC AND PRIVATE WORSHIP.
SEVENTEENTH EDITION.
THE Subscribers would ask the particular attention of Clergymen, and of Churches and Societies generally, to this new and highly approved Collection of Hymns for Public Worship, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use, better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.
Although this book has been published but four years, it is now used in *forty-two* of our Societies, and this fact is considered sufficient to show the estimation in which it is held, and the manner in which it has stood the test of comparison with other Collections.
The following are some of the peculiar merits of the Christian Hymns:—the number of hymns is very large; the variety of subjects and metres is very great; the hymns are better adapted for singing; the plan of arrangment is improved; and the price is very low.
*** For a list of places where this book is in use, see cover of the Christian Examiner.
☞ Copies furnished for examination.
CROSBY & NICHOLS, Publishers,
oct14 1isostf 111 Washington st, Boston

CONTENTS OF NO. 231 LIVING AGE.—Price 12½ cents.
1. Frederick the Great and his Times—Edinburgh Review.
2. A Century of Caricatures—Spectator.
3. A Ride Across Mexico—National Intelligencer.
4. Impotence of the State—Spectator.
5. Lord John's Expedition to Ireland—Spectator.
6. Mediocrity of Public Men— do
7. Paris vs the Provinces— do
8. Miscellaneous Intelligence—Sundry Papers.
9. European Correspondence—Of the Living Age.
Published once a Week at $6 a Year—by E. LITTLE & CO., corner of Tremont and Bromfield streets.
oct14 1is2os

MR. MOUNTEFORD'S New Book,—Euthanasy, or Happy Talk toward the End of Life, by William Mountford, Author of Martyria, with an Introduction, by Rev. F. D. Huntington, 1 vol.
This day published by
CROSBY & NICHOLS,
oct14 1is2os 111 Washington st.

NEW BOOKS. Dr. Bushnell's Phi Beta Kappa Oration; American Female Poets, edited by Caroline May; The Boy of Mount Rhizi, by Miss C. M. Sedgewick; Irving's Works, vols 1 and 2, new edition; The Women of the Scriptures, 12 beautiful engravings; Charles Lambs Letters; Kent's Life and Literary Remains; Channing's Life in elegant binding suitable for presents. Just received by
CROSBY & NICHOLS,
oct7 1is2os 111 Washington st.

CHANNING'S MEMOIRS, in handsome binding. Just received, a few copies of the Memoirs of Dr. Channing, handsomely put up in gilt binding suitable for gifts. CROSBY & NICHOLS,
oct7 1is2os 111 Washington st.

JUST received an assortment of Enamelled Saucepans, Mastin Kettles, Porringers, &c., for sale low at W. I. FROST'S, 182 Washington Street, 2 doors north of Franklin Street. 1stf sep 9

GREENWOOD'S PSALMS AND HYMNS.
Newly Stereotyped Edition. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.
They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.
Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherborne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover Northboro', Cabotville, Ipswich, Bedford, Greenfield Beverly, Dedham, Medford, Billerica, Waltham, Lynn Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.
We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses when copies shall be sent them for examination.
JENKS, PALMER & CO.,
o24 tf Chambers 131 Washington st.

Albion Life Insurance Company.
LONDON, NEW YORK AND BOSTON.
INSTITUTED IN 1805.
THE undersigned having been appointed Agents to the Albion Company for Boston and vicinity, are prepared to receive proposals for Insurances on Lives, and are empowered in unexceptionable cases to grant policies without reference to the Board of Directors in London.
ADVANTAGES OFFERED BY THIS COMPANY.
Perfect Security, arising from a large paid up capital and accumulated profits of a business of over FORTY *years standing.*
Premiums may be paid quarterly, half yearly, or annually.
When the insurance is for the whole term of Life, HALF the premium may remain unpaid for five years on paying interest.
The insured participate AT ONCE in ALL the profits of the business both in Europe and America, and in the first division of profits in 1849, which are *paid in* CASH.
No charge for sea risk from any one part of the American continent to any other part.
Medical Examiners—J. B. S. Jackson, M. D., J. Mason Warren, M. D.
Prospectuses and all requisite information can be had at our Office, *No 5 Merchants' Exchange, Boston.*
WM. HALES, } Agents to the Company
SAML. PAGE, } for Boston and vicinity.
ostf

EVIDENCES OF REVEALED RELIGION.
THE subscriber respectfully solicits the generous patronage of his Christian brethren and friends, to aid him by their liberal subscriptions, in carrying through the press a work, entitled, "*A New and Short Way of Dealing with Modern Sceptics and Unbelievers*—in Fifteen Lectures on the Evidences of Revealed Religion. By Matthew Harding, of Stow, Mass.
The book will contain about 250 pages, well printed on good paper, and neatly bound. It will be furnished to subscribers for a single copy, at the low price of 75 cents, and to such as take more than one, at the still lower price of 50 cents per copy. The money to be paid on the delivery of the books. The author's object being, not so much profit, as a wide circulation among that large class of his fellow-men, who are halting between two opinions; or have no opinion at all of their own; and therefore, liable to be led astray by the specious pretences of modern science and philosophy falsely so called. Hence the design of this little book, is, if possible, to prevent so fatal an issue, by enabling the sincere and candid reader to be always ready to give an answer to every one that asketh a reason of the hope that is within him with meekness and fear.
☞ Subscribers can give their names to the publisher of this paper, or, if they prefer it, can send them to the author at Stow, Mass. tf may20

CONTENTS OF No. 230 LIVING AGE.—Price 12½ cents:
1. The Ministry of the Body—Church of England Quarterly Review.
2. Expedition to the Niger—Examiner.
3. The Massacre in Oregon—Oquawka Spectator.
4. British Association XVIIIth Meeting—Athenæum.
5. Vancouver's Island—Times.
6. George Stephenson—Derby Reporter.
7. Human Hydrophobia—Chambers' Journal